Fourth Provincial Convention

Sacred Heart Tertiary Province

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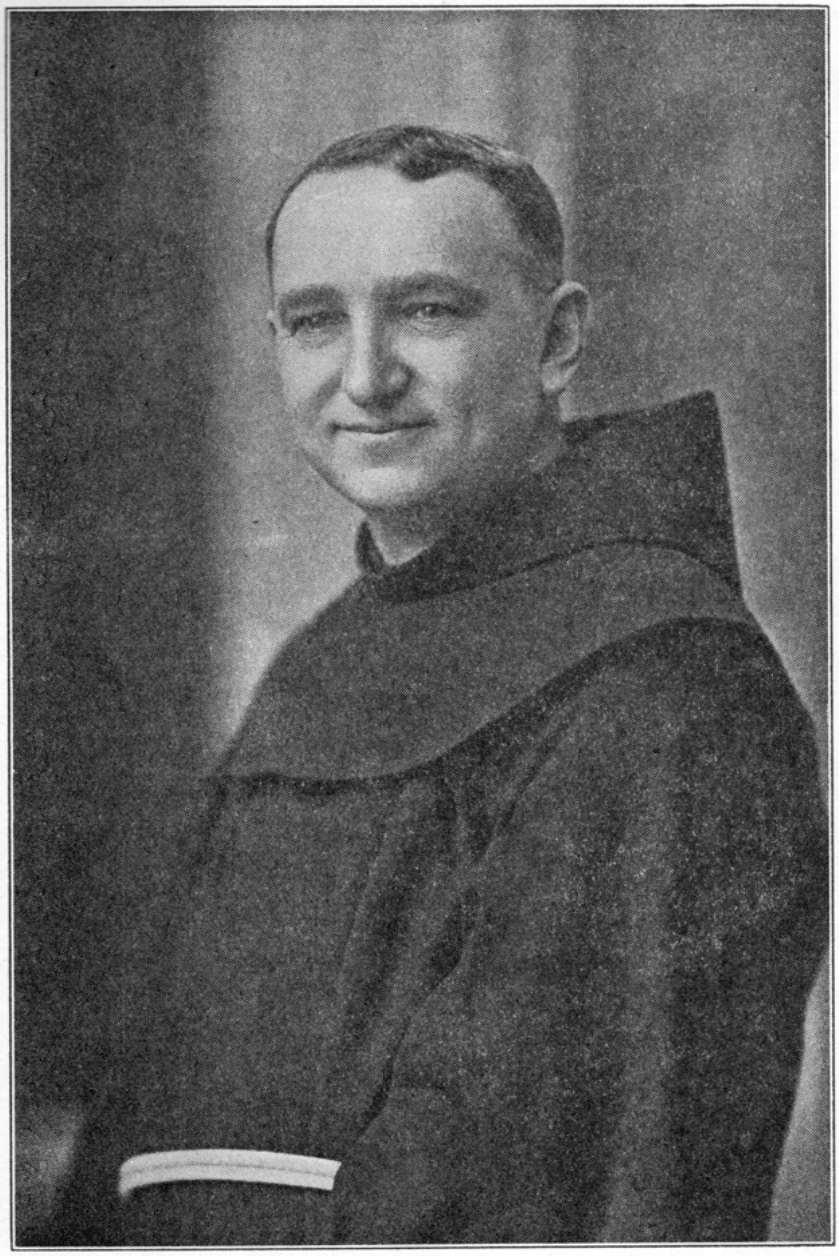

Our Very Rev. Fr. Provincial Vincent Schrempp, O. F. M.
whose presence at every session of the Convention
edified and encouraged the Delegates.

Report

of the

Fourth Provincial Convention

of the

Third Order of St. Francis

Province of the Sacred Heart

O. F. M.

Nihil obstat

FR. JACOBUS MEYER, O. F. M.,
Censor deputatus

Imprimatur

FR. VINCENTIUS SCHREMPP, O. F. M.,
Min. Prov.

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GENERAL REMARKS

THE Fourth Provincial Convention met Nov. 8-10, 1927, at St. Augustine's Church, Chicago, as guests of the St. Elzear Fraternity there. Headquarters for the delegates were at Hotel Hayes, Sixty-fourth Street and University Avenue. Opportunities for Holy Mass and Communion were offered in two churches near the hotel. Hotel service was preferred to the trouble attendant on quartering the guests in private homes, and the plan proved satisfactory though there was the inconvenience of distance from living quarters to meeting halls.

The latter inconvenience was largely obviated by serving dinner and supper in the basement of St. Augustine's School, on the grounds where the sessions were held. The cooking and table waiting were in charge of a committee of ladies from the parish; the table service was the property of the parish. The victuals were purchased by St. Elzear Fraternity; reimbursement being made by a charge of seventy-five cents a meal.

Only voting delegates were provided for by the committee of local arrangements. Other visitors were welcome, with the understanding that they should be responsible for their own board and lodging.

The local arrangements were in charge of St. Elzear Fraternity: Mrs. Catherine Devlin, Prefect; Mrs. James M. Schultz, Secretary; Fr. Maximus Poppy, O. F. M., Director.

All meetings began and closed with the ritual prayers. Punctuality in beginning proved a great help to the expedition of business. The subject of the general discussions was the *Officers' Guide*, or rather, the salient debatable features of that *Guide*. Previously portions of the *Guide* had been assigned to various Fraternities for preparation, perferably by Tertiaries; one to propose in the form of a resolution such recommendations as he thought fit, two others to be prepared for the defense or amplification of the resolution.

There were two special meetings for priests and directors. The convention closed with the Constitutional meeting of the new Provincial Board.

The discussions, as reported in these pages, will be found to be an excellent commentary on the *Officers' Guide* as well as on the Constitution and on general policies of the Province. For this reason, among others, the committee on the Report thought it well to give the discussions publicity.

The Committee: Fr. Eligius Weir,
Fr. Julian Duschinsky,
Fr. James Meyer, Chairman.

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Part I.

FIRST MEETING OF DIRECTORS AND PRIESTS

THE Directors and Tertiary priests of the Province held a preliminary meeting in the Sodality Hall of St. Augustine's School. This meeting was opened at 7:45 P. M. with prayer, by the Very Reverend Fr. Vincent Schrempp, Provincial. Fr. Peter Crumbly, Commissary, acting as Chairman, made the following introductory address:

"Very Reverend Father Provincial, Rev. Clergy and Directors:

"The meeting which we are now holding is of the utmost importance. The final preparation for our Convention shall be made during this meeting and the necessary committees shall be appointed. We are all aware of the necessity of the Convention, and have gathered with earnest desire to effect all we can for the good of that great institution, the Third Order of St. Francis.

"We have an obligation to propagate this powerful means of perfection which our holy father St. Francis has given to us and which has repeatedly received the commendation and approbation of the Popes.

"In the past each one has tried in his own humble way to promote the Third Order. What we lacked was uniformity of action. Other conventions have been held with more or less success. By the experience of those conventions and the tentative methods proposed for uniform action, together with the experience of the reverend Directors, we hope to stabilize what has been found beneficial and to correct what has not proved practical. With that end in view we will especially consider at this Convention the **Officers' Guide,** which was proposed by our last Convention and edited in manual-form for a try-out until this Convention. We will retain what we deem practical, eliminate what is not serviceable, and substitute what we consider necessary. It is hoped that after the experiences we have had, we shall be able to formulate and approve a uniform **Officers' Guide,** which shall have binding force throughout our Province.

"We intend earnestly to devote ourselves to our work during these days, and hence you are all expected to make the generous sacrifice of your time that the Convention may be a success. It is expected of everyone that he devote himself whole-heartedly to the purpose, and abandon the idea that this is a time of merry-making. Any pleasure associated with the work or in harmony with it shall certainly not be excluded. Everyone is expected to co-operate with the Convention body, in making reasonable suggestions, striving also to conserve the precious time granted us to conduct the Convention.

"The opportunity shall be given to individuals to express their views, but we ask them to refrain from any useless comment. By so doing, we shall certainly, with the help of God, and the blessing of obedience on our work, accomplish the purpose of this Convention."

The following Committees were then appointed by the Chair:

1.—Committee on Resolutions of loyalty to the Holy Father, to the Most Reverend Father General, to the Very Reverend Father Provincial: Fr. Josaphat, Fr. Ulric, Fr. Julian.

2.—Committee on Credentials of Official Delegates: Fr. Vitus, Fr. Athanasius, Fr. Constantine.

3.—Committee on Recommendations: Fr. James, Fr. Eligius.

4.—Committee on Nominations: Fr. Ephrem, Fr. Ignatius.

5—Committee on the *Normae*: Fr. James and Fr. Eligius.

Fr. Leo Kalmer, who had been Secretary of the Third Order Province of the Sacred Heart for several years, tendered his resignation. Fr. Commissary presented the resignation to the house for consideration. Fr. Maximus moved that the resignation be accepted. Fr. James seconded the motion. The motion was carried unanimously, and Fr. Leo was released of the office of Secretary.

Fr. Maximus moved that a vote by ballot be cast for the election of a secretary of the Province. Fr. James seconded the motion. It was carried.

Election of a Secretary by ballot immediately followed with the result that Father Eligius Weir was elected Secretary, with 16 votes, his nearest competitor receiving 6 votes.

The Constitution of Sacred Heart Tertiary Province was then brought up for discussion, with a view to writing in revisions and amendments duly proposed in the past years, and redrafting faulty formulations. The discussion was led by Fr. James. The chief amendments referred to: 1., The institution of a special Treasurer's office for the Province; 2. The institution of a special Consultor on the Provincial Board to represent the Priest Tertiaries; 3. The extension of the voting privilege in the Conventions to Franciscan Herald, Third Order Forum, and Franciscan Missionary Union; 4. The term of the Provincial Convention; 5. Affiliation with the National Tertiary Organization; 6. The adoption of an *Officers' Guide*; 7. The choice of an official organ for the Province; 8. The choice of an official seal and emblem for the Province. Pointing out that these amendments had been duly proposed according to the Constitution "On Amendments," and referring to place and time when the amendments were proposed, the speaker advanced reasons for or against the amendments, which were then discussed, and carried as appears in the revised draft of the Constitution.

The first amendment was imperative, since the former provision of a united Secretary-Treasurer office left the funds in the hands of a member of the First Order, which is contrary to Church law. The second amendment was advisable in the nature of things. In both these cases it was merely a question of determining the rules to govern the new provision.

The vote was extended as in the third amendment on account of the close connection of the respective institutions with Third Order work.

The interval of Provincial Conventions was set at three years, counting the periods from the first Provincial Convention in 1917, it being understood that the term may be anticipated or prorogued at the discretion of the Very Rev. Provincial. However, the demoralizing effect of irregularity in the term was recognized, as well as the advisability of adhering as strictly as possible, to schedule.

Affiliation with the National Tertiary Organization was an accomplished fact. It remained only to draft the terms of contact.

The *Officers' Guide* referred to in the sixth amendment is the one acted on by the Convention of 1927. The recommendation was made that all Fraternities provide themselves with plentiful copies of the same, to be distributed to members, particularly novices; this being a duty of the Librarian.

Franciscan Herald has been recognized from the first as the official organ of the Province. Every Fraternity should make provision to secure the propagation of the Herald, appointing solicitors to take subscriptions and look after renewals, with a view to having every Tertiary subscribe.

The official emblem of the Province is the so-called Franciscan Herald Emblem. It was the sense of the Convention that this emblem shall replace all other emblems, pins or buttons in the Province. Where any other emblem is in use, it is to be discontinued, as soon as present supplies are exhausted, in favor of the Franciscan Herald emblem.

Action on the amendments concluded, a committee was appointed to re-draft the Constitution and By-laws of the Province, writing in the amendments and making the necessary changes in other formulations of the text. This committee consisted of Frs. James, Giles, and Clarence. Their report, consisting of the revised draft, was presented to the Provincial Board and approved at the meeting of that Board immediately following the Convention.

There followed an address by Fr. Aurelius Bruegge on the question of securing able and interested Directors:

"In order to become interested in the Third Order the priest must above all know and realize what the Third Order is. It is not a society of old men and women wh

wear the scapular and cord and daily say twelve Our Fathers and twelve Hail Marys.

"It is not a mere prayer fraternity. It is not a society of good Catholics who are willing occasionally to do a little more than strictly prescribed. It is not a sodality, confraternity or pious guild. The Third Order is a real Order—a society of Catholics, who ex professo are earnestly striving for Christian perfection. Pope Leo XIII especially emphasizes this: "The Third Order is not a mere confraternity but is a real Order." Pope Pius X said: "The main purpose of the Third Order is this, that its members put into daily practise the rules of Christian perfection." In Canon Law the Third Order is numbered among the Orders of the Church. In Rome the official business relating to the Third Order is transacted by the Congregation of Regulars.

"The purpose of the Third Order is to lead its members on to Christian perfection. In order to become interested in the Third Order the priest must appreciate this purpose as a matter of the highest excellence and of the greatest importance—the main purpose of our existence here below. As religious and priests we are supposed to appreciate this purpose not only theoretically, but also practically in our own daily life by ever striving to become more and more imbued with the spirit of our holy religion. Thus it should not be so hard to apply the principles of Christian perfection also to others. A good pastor is not the one who knows the theory and practice of the good Shepherd, but the one who applies them well. A good Spiritual Director is not the one who knows the principles of asceticism, but the one who knows how to apply them well. But in the long run these principles will not be applied well to others, unless we first apply them to ourselves. We must practice what we preach; we must be filled with the spirit of the Third Order, otherwise our preaching will make little impression on our hearers. Anyone who in his own little way tries faithfully to copy the life of our dear Lord and that of our holy father St. Francis, cannot but assist others in doing the same by word and example i. e., teach the Tertiaries to strive after Christian perfection.

"The Rule of the Third Order contains a high ideal of Christian perfection. It combats worldliness and indifferentism. It inculcates the spirit of poverty, the spirit of obedience, penance and humility. The Third Order is a bulwark against materialism, a bulwark against the "Zeitgeist." In the Third Order a good Catholic finds a practical expression for his ideals.

"At an inter-provincial meeting of the Tertiaries in England, May 20th, 1927, the Third Order Fraternities were called "power stations" of sanctity. Each Fraternity by its practical endeavor becomes a school of virtue. The Third Order, a mission of penance amidst the degenerating and demoralizing influences about us, puts into practice the ideals of St. Francis, the evangelical counsels, outside of the cloister.

"Unconsciously or at least subconsciously so many people, also priests and religious, seem to be under the impression that striving for perfection is intended only for religious and priests. But nothing is more untrue than this. The Holy Ghost tells us: "Be ye perfect, even as your Father in Heaven is perfect." In all ages there have been thousands and thousands of men and women living in the world, who have attained Christian perfection. This is true especially of the early Christians, hundreds of Tertiaries and others. In our own time Bl. Cafasso, an Italian parish priest, the Cure of Ars and a host of others, were Tertiaries. Very recently, too, William Killing, university professor of Munster, Germany; Mathew Talbot, laborer in Ireland; Contardo Ferrini, university professor of Italy, were holy laymen of the Third Order.

"In order to become an able Director, the priest must often consider how to apply the principles of Christian perfection to the Tertiaries. This requires a great deal of consideration. His sermons and talks to the Tertiaries should not simply be a rehearsing of the Sunday sermon with an allusion or two to the life of St. Francis or to the Rule. But they should be prepared with a view to the real object and purpose of the Third Order and its striving for Christian perfection.

"He must study the Rule of the Third Order according to the pronouncements of the Popes, especially Pope Leo XIII and Popes Pius X and XI. He must study the life of St. Francis and the lives of the holy men and women of the Third Order. There he will find a wealth of practical material which he can ever make use of in his sermons and instructions.

"The practical and easy way to enlist able and interested Directors, at least in my opinion, is to institute special courses on Third Order Direction first for the actual Directors and then for pastors and assistant pastors and priests . This instruction could be conducted among the Directors of certain districts, and should be begun as soon as possible; should our religious Superiors grant the necessary premission. I should suggest that we propose this matter to the Provincial Definitorium for consideration."

Followed discussion, revolving chiefly about the advisability of having regular classes set aside in the studies of our students of Theology, to inform

them of the nature of the Third Order, the laws governing it, and the practical means of propagating it.

Facts and prospects regarding the status of the Third Order in the diocesan seminaries, as well as the organization of the secular clergy in the Province were discussed, the first immediate fruit of which discussion is a survey of membership in the Order among seminarians and secular priests. Father Van Tourenhout gave the encouraging report of 80 members in the priest Fraternity of St. Louis. Fr. Ulric told of some 70 Tertiaries among the seminarians of Chicago, though they are not organized as a Fraternity. It was called to mind that there are many willing Tertiary priests notably in the dioceses of Chicago, Springfield and Belleville, where the question of organization would be a mere question of approach.

Adjournment followed at 10:00 P. M.

Part II.

FIRST GENERAL SESSION

DIRECTLY after the High Mass on November 9, the delegates convened in St. Augustine's Auditorium, where they were directed to register, the registration continuing after the session was called to order.

Fr. Commissary Peter Crumbly, O. F. M., called the session to order at 9:30. He introduced Very Rev. Fr. Provincial, Vincent Schrempp, who addressed the delegates as follows:

Reverend Fathers, dear Tertiaries:

"I bid you all hearty welcome, and I can assure you that I will offer you my time and my whole self to the work in order to assist you in matters pertaining to the Third Order; not only to make this convention a success, but also I intend to be of assistance to you during the time that I will be in office, to do all I can to help the Third Order; to help spread the order; to help make our Sacred Heart Province one of the foremost provinces of the Third Order in the United States.

"We Franciscans have been accused of being too modest and too reserved. We generally take a back seat, and let others step up. We do the work assigned to us, and we go back in our convent and let the world take care of itself. There is something to that. We have been too reserved, especially in matters pertaining to the Third Order of St. Francis. We have not said much about it. Many of you who are members of the Third Order, will remember that perhaps accidentally you came across something that brought you to the Third Order, but that you were led into the Third Order by having the matter brought before you, by those who are called to propagate it is perhaps not the case.

"We have been busy with all kinds of work. We have established confraternities and societies in our parishes while perhaps at the same time we have neglected the foremost society, the greatest of them all, the one that is established to lead men to perfection, the Third Order of St. Francis. We have permitted the Third Order to suffer from neglect.

"If we have been remiss in this regard in the past, we should endeavor to make amends in the future, and this convention is intended to instill in us new fervor, new zeal, new love for everything Franciscan and especially for the Third Order of St. Francis. It is our duty. We are all children of the great St. Francis, and we know why St. Francis established the Third Order. It was to lead men to God; to lead men to perfection; to help people reach Heaven, and that not only to save their souls, but to obtain a great degree of glory in Heaven.

"If then we really love souls, we certainly will do everything in our power to spread the Third Order of St. Francis. We realize the great power of the Third Order, and we have heard of late years Pope Leo XIII, Pope Benedict XV and Pope Pius XI urge every one to become a member of the Third Order of St. Francis. If the Holy Father urges us, and our love for St. Francis urges us, to do all we can for the Third Order of St. Francis, let us consider what is to be done in order to spread the Third Order of St. Francis, in order really to continue the work of St. Francis, to follow the example of our great Patriarch.

"We hope, therefore, that in your deliberations in these days you will consider this matter, and learn what you can do to make your fraternity a better fraternity; to increase its membership and also its high standing, that your Tertiaries will be a credit to Holy Church, to the order, and also to your parish.

"I, therefore, now wish you God's blessing in your deliberations, and I hope that St. Francis will guide you in all that you undertake during this convention. I thank you."

There followed the report of the Rev. Commissary, Fr. Peter Crumbly:

"Very Reverend Fr. Provincial, in the name of the Tertiaries, I wish to thank you for your words, and assure you that we will endeavor to prove that your confidence has not been misplaced; that by every effort in our power we shall endeavor to live up to the high purpose of our order, and make you really satisfied and perhaps even proud of the Third Order of this province.

"Before we begin our official business, my dear Tertiaries, I wish to announce that we have two very distinguished guests with us today, who have complimented us highly by their presence and I know that I am expressing your wish when I ask these very distinguished gentlemen to kindly take a place with us on the stage,—Mr. Schaefer and Mr. Wolf.

"First of all, with regard to the visitations. In the short time that I have been commissary, I have found it possible to visit though not canonically, several of the fraternities. I conducted the canonical visitation for the fraternity in St. Joseph's Parish in Cleveland, and also at West Park, and delegated a commissary provincial for the fraternity in St. Louis. The result of these visitations has been highly satisfactory. This is not just merely complimentary, because the Reverend Directors could tell you that I am not an adept at handing blarney, and I would not be guilty of flattering you, although I am sometimes accused of having it come to me naturally. Still in all, I do myself violence and say a kind word where I think it will not be wasted (Laughter.)

"I would not have you understand that I found these fraternities perfect and a hundred percent, but I found directors zealous and intelligently interested, endeavoring constantly to inform themselves more and more. I found them very ready to listen to suggestions and accept corrections and change things that should be changed. I received a great deal of encouragement from that, and I will admit here and now that one of my main fears on receiving this appointment has been allayed when I find that the directors, with whom I have come in touch, have proved themselves real Francsicans, and that they are not considering the person through whom the work is being done. They have been willing to accept suggestions as they came to me, and for this I am heartily grateful and I appreciate their brotherly co-operation. I wish them to know that I realize my position to mean that I am to be at their service whenever it is possible.

"A retreat was conducted in St. Joseph's Church, Cleveland, Ohio, during October, and was well conducted, of course, by Father Joseph Forst, Franciscan . His name is assurance that a large number of new Tertiaries were received.

"There is one thing, however, which I understand in view of the larger fraternities: that too many Tertiaries consider themselves honorary members, and do not take the obligation of membership as seriously as they might, and some of those good people thought that I was criticising when I told them so. I told them that just having their names on the books and wearing a scapular and cord (which some of them are under suspicion of not doing, by the way) is not enough to make them members. They say: "Well, I find it too hard to attend the meetings." I think it is known to all, to everyone informed in the Third Order, that this is an Order of Penance, and is supposed to be hard. The Kingdom of Heaven suffers violence, and the Tertiaries are supposed to be in the front ranks in using this violence on themselves that they may gain the Kingdom of Heaven. So we make no apology at all if the rule of St. Francis pinches occasionally. That is what it is supposed to do. This must be emphasized, and one very evident way of preaching this violence is to urge the members to be conscientious and faithful in attending the meetings.

"Another point I wish to have you emphasize to your fraternity: The Tertiaries should get away from the idea of considering the election of an officer or the appointing of some certain work as a mere honor. While, of course, it is an honor and should be an encouragement for one to receive the proof of confidence that the election implies, nevertheless an officer elected or appointed or a member designated for any certain work is in honor and duty bound to accept that work and not to push it off on somebody else, or to apologize and offer excuses of inability when they know they are able.

"I think it would be a good idea not to coax any one, just tell them they are members of the Third Order, and if their promise means anything, they

should do as they are told. If our provincial or our guardian tells us to do something and we have a legitimate reason why it should be otherwise, we are entitled respectfully to present our case, and we are sure of a kind hearing; but after we have done that, we have done all we are obliged to do; then we go on and do as we are told. That holds good for the Third Order as well.

"This is also and particularly true with regard to the spiritual activities of the order. The percentage of the members of a fraternity that make a retreat, where one is conducted, is not always satisfactory. So I wish that you would direct your efforts towards improving this condition. As far as the retreats are concerned, I regret, with everybody else, that it is not possible for us to carry a number of retreat masters on a staff particularly designated for this work. With all the activities that we fathers of the First Order have, we sometimes find it impossible to grant the request of a director for a retreat, but I would urge the directors to get together among themselves and help each other in that respect. You know how much good it does your fraternity to make a retreat. If you have an opportunity, go and give a retreat and help your brother. This is particularly true with regard to the secular clergy. Some of them become discouraged because they apply to the provincial for a retreat master and often there is no one available. I intend to adopt this policy of referring such directors to the neighboring friary and expect co-operation there, at least from the director of the Third Order. Every effort made by them in that regard will be highly appreciated.

"As far as the visitation is concerned, we have eighty-nine or ninety fraternities now. You can readily see if a canonical visitation is to be conducted annually in each fraternity by the commissary, he will have to give up every other activity. Directors should urge the holding of the canonical visitation where it is at all feasible, and they should offer suggestions and volunteer help in this regard whenever they can.

"I wish especially to commend one or the other of the fraternities that I have had the privilege of visiting. This is in no way meant to discourage the other fraternities. I mention these by name because I happen to know them at first hand. The social activities of the Cleveland fraternities are commendable; likewise those of the fraternity at West Park deserve commendation. Also the neighborly spirit which I had the privilege of witnessing in the fraternity in Indianapolis. They had a social evening for the Tertiaries which at the same time was highly instructive. There was an illustrated lecture about something practical. Then there was a highly illuminative talk by yours truly. (Laughter) And I understand that the activity in St. Louis is being carried on as of yore. Of course, it goes without saying that the fraternities in Chicago deserve to be held up as models, and encouraged.

"This leads me to make a remark about some of the directors that have not had an opportunity to work in highly populated cities. It may be that in some of your territories you have but a handful of Tertiaries. Do not allow that to discourage you. It is disheartening, of course, to go through all the formalities and direct special efforts where you see only about a half dozen members. Now, my dear Tertiaries, I would not be surprised, in fact, I am very much inclined to believe that the fact that our province has been blessed can be in a great degree ascribed to the self-sacrificing zeal of fathers who have for years been content to work in the stony and most neglected parts of the Lord's vineyard. If there is anything that brings the blessings of God on our spiritual life, it is the work among the poor. So, this may be an encouragement to some of the directors, who are tempted perhaps to suspect that it does not mean anything and does not seem worth while to bother with the few.

"I hope that particular attention is being directed toward the faithful recitation of the Office by the Tertiaries. It is not for us directors to investigate but it is for you delegates especially to encourage this and inspire the rest of the members with the real spirit of prayer, because prayer is to be our strength.

"It is my intention during the term of my commissariat occasionally to communicate to the different fraternities items of interest, perhaps through the official organ ,the *Franciscan Herald,* or with the directors through the *Forum,* or possibly by communication to be read in the form of a letter at the fraternity meetings. And I wish to go on record now, especially calling it to the attention of you directors, that if you will let me know any time that I can be of assistance to you, I will make every effort to accede to any reasonable request. With these words, then, and asking your prayers and assuring you of my blessing and prayers, we will begin our work."

Following are the totals of the 55 reports received for the convention:

Franciscan Directors reporting	42	not reporting	5
Secular Directors reporting	13	not reporting	30
	55		35

Received since July 1, 1926	1509 members
Professed since July, 1926	995 members
Total Tertiaries	20,542 members
Made Retreat	22 fraternities
Had Visitation	11 fraternities
Died or lost to the Order	504 members
Reported Activities from	37 fraternities
3% Provincial Tax received	$230.84
2c National Tax received	$115.42

Followed the Roll Call of Delegates. Present were:

CLERGY:

The Very Rev. Vincent Schrempp, O. F. M., Provincial, Chicago, Ill.; Fr. Peter Crumbly, O. F. M., Commissary, Chicago, Ill.; Fr. Athanasius Steck, Columbus, Neb.; Fr. Aurelius Bruegge, St. Paul, Minn; Fr. Benice Aschenbach, Chaska, Minn.; Fr. Clarence Piontkowski, Superior, Wis.; Fr. Clete Adams, Waterloo, Iowa; Fr. Constantine Bach, St. Louis, Mo.; Fr. Egbert Huster, Quincy Ill.; Fr. Eligius Weir, Joliet, Ill. (Secretary); Fr. Engelhard Troesken, Keshena, Wis.; Fr. Ephrem Muench, Teutopolis, Ill.; Fr. Eugene Hagedorn Humphrey, Neb.; Fr. Francis Fochtman, Cleveland, Ohio; Fr. Giles Strub, Chicago, Ill.; Fr. Godfrey Piontkowski, Omaha, Neb.; Fr. Ignatius Classen, Washington, Mo.; Fr. James Meyer, Chicago, Ill.; Fr. John Curry, Petoskey, Mich.; Fr. John Koebele, Quincy, Ill.; Fr. Josaphat Kraus, Chicago, Ill. (Vice Commissary); Fr. Julian Duschinsky, Chicago, Ill.; Fr. Linus Koenemund, Cleveland Ohio; Fr. Leo Kalmer, Hinsdale, Ill.; Fr. Leopold Kitt, Dubuque, Iowa; Fr. Maximus Poppy, Chicago, Ill.; Fr. Odoric Derenthal, Bayfield, Wis.; Fr. Sylvester Saller, Hinsdale, Ill.; Fr. Theodore Worm, Memphis, Tenn.; Fr. Ulric Petri, Ashland Wis.; Fr. Vitus Braun, Chicago, Ill.: Fr. Wolfgang Kraus, Sioux City, Iowa; Fr. Dennis Engelhardt, Cincinnati, Ohio, (guest); Fr. Thienel, O. M. Cap. Mich. (guest); Very Rev. C. L. van Tourenhout, St. Louis, Mo.; Rev. Joseph Hammes, Crown Point, Ind.; Rev. J. E. Belair, C. S.V., Chicago, Ill.

LAITY:

Mrs. Francis Damhorst, Quincy, Ill.; Mrs. M. Doyle, Omaha, Nebr.; Mrs. Joseph Gaffney, St. Paul, Minn. (Consultor); S. Sophia Benz, St. Paul, Minn.; Mrs. J. Meuer, Dubuque, Iowa; Mrs. J. M. Kolb, Dubuque, Iowa; Miss Lena Hartman, Dubuque, Iowa; Mr. Fred Wolf, Kokomo, Ind. (Consultor); Mrs. Frank Hueber, Indianapolis, Ind.; Mr. F. J. Sauer, Indianapolis, Ind.; Mr. Rudolph Willenbrink, Washington, Mo.; Mr. Alfred L. Schulte, Washington, Mo.; Mr. John M. Schulte, Washington, Mo.; Mr. Louis Nothbauer, Mayslake, Hinsdale, Ill.; Mr. Alphonse Kleine, Mayslake, Hinsdale, Ill.;

CHICAGO:

Mr. Werner, John Dietz, Mrs. G. Walsh, Miss Anna Manning, Miss Ida Wiesler, Andrew Schaefer (Consultor), Miss Mary Perkins, James F. Kennedy, Mrs. James M.

Schultz, Elizabeth Martin, Miss Margaret Amann, Mrs. Mary Stockdale, Miss Anna Seiwert, Mrs. Mary Franzen, Miss Catherine Daly, Mrs. J. H. O'Connell, Miss Louise Weinandt, Mr. Frank J. Hurley, Mr. Geo. Neybert, Miss Nellie E. Corrigan, Mrs. Mary Marlow, Mrs. Catherine Couthre, Miss Elizabeth Broeker, Mrs. Barbara Henne, Mrs. Catherine Devlin, Miss Mary Klappauf, Miss Elizabeth McCraren.

CLEVELAND:

Mr. E. Walter, Miss Mary Bernardine, Miss Mary Hack, Miss Agnes Kavanaugh, Mrs. Emily Matousek, Margaret Duffin, Nellie Norton (Consultor).

ST. LOUIS, MO.:

Miss Lilian Howard, Mrs. Catherine Howard, Mrs. Anna Hough, Miss Mary Knoll, Miss Mary Boka, Mrs. Agnes Gilsinn, Miss Katie Dee.

Mr. Thomas J. Griffen, East St. Louis, Ill.; Mrs. Thomas J. Griffen, East St. Louis, Ill.; Mrs. E. G. Monahan, Memphis, Tenn.; Mrs. James Leader, Superior, Wis.

JOLIET:

Mrs. B. Stein, Miss Emma Ulm, Mrs. Mary Schreiner, Miss Frances Rager, Miss Agnes Rager.

Following the roll call, the first topic was presented for discussion:

RESOLUTION I—Uniform Terminology

Presented by FR. LEO KALMER, O. F. M.

"Whereas various fraternities, directors and publications have different names for the same office; and this practice of diversified terminology is often confusing for Tertiaries as well as directors, especially when coming into other fraternities and to conventions, therefore, be it resolved that our province adopt the following terminology:

"A **Fraternity** is a canonically erected unit of the Third Order.

"A **Branch** is a division of a fraternity by reason of language, sex, age, or local boundaries, which has its own complete council or body of officers, and holds its own canonical meetings but has not been formally erected as a separate fraternity.

"A **District** is a local division of a fraternity, or of a branch, entrusted to the care of a minor officer called Promoter.

"A **Director** is the first officer and the spiritual guide of the fraternity as well as the official chairman of the Council.

"The **Prefect** is the parliamentary chairman of the council and the second officer of the fraternity.

"The **Vice-Prefect** is the third officer of a fraternity.

"The **Promoter** is the officer of a district.

"The **Assistant Promoter** is the assistant of a promoter.

"The **Council** consists of the higher officers of a Fraternity comprising the Director, the Prefect, the Vice-Prefect, the Master and Mistress of Novices, the Secretaries, and the Treasurer.

"**Brother N.** or **Sister N.** is the title by which the chairman and fellow Tertiaries will address Tertiaries at the meetings."

"The terminology just read is practical, for it substitutes the more simple names, for instance, 'fraternity' for 'confraternity', without sacrificing clearness. Then, uniformity in a province adds not only grace and polish, but also prevents confusion, as experience shows. Some use promiscuously the terms fraternity, confraternity, sodality, branch and conference of the Third Order; others distinguish not between a branch, a district, a division, a fraternity and a section; again, others use alike the terms officer, promoter, sub-promoter, president and prefect; others finally, council, board of directors, and board of consultors.

"The proposed resolution wisely defines the sense in which the terms are to be used and understood hereafter in our province; it gives their difference and their relation to one another, for instance, a branch differs from a fraternity in this that the fraternity is a canonical unit, the branch not; though both have a complete board of officers. For instance, at St. Peter's Church, Chicago, the English Third Order forms one canonically erected fraternity, though it is divided by street boundaries into a North and South branch, each having a special patron and a complete corps of officers.

"The German Third Order body there is, however, a canonically erected unit and is therefore in our sense a fraternity. If however also the German body of Tertiaries were not canonically erected but only divided according to language, then in spite of having their complete council of officers we should call them only a branch.

"Again, the **Director** is the official chairman, the prefect the parliamentary chairman of the council. The Director, by virtue of his office, inherently holds the power to direct the fraternity and to decide the discussions in the spiritual affairs, though not in the temporal affairs, of the fraternity. Hence the prefect is chairman of the council by privilege in all matters of spiritual jurisdiction, and subject to the Director except in the management of the temporal affairs of the fraternity.

" **Promoter.** Some call every officer a promoter. We limit this name to the minor officer at the head of a district. Some include promoters in the council; we do not, already for the reason that, in larger fraternities their number would unduly swell this body and impede the council from expediting their business."

"I am pleased with addition of the term 'Brother' and 'Sister'. It seems very appropriate. Christ called the last and least of men His brothers. Our Seraphic Father called all creatures his brothers, not excepting the worm in the dust. And we all are children of one Father in Heaven, and of our Seraphic Father, St. Francis; hence, among ourselves the title "Brother" and "Sister" is appropriate."

Fr. Leo—I move, therefore, that the uniform terminology as read and explained be adopted by the convention.

Seconded by Fr. Francis.

Fr. Commissary—It is moved and seconded that the uniform terminology be adopted in our province as put before you by Father Leo. Any objections?

Fr. Maximus—It would be interesting to know whether there is any fraternity using terminology in its printed matter that differs from the terminology as suggested in this resolution; if not, there would be no debate.

Fr. Commissary—Is there any place where they use any different terms in referring to fraternity, officers or members?

Fr. James—I think there is. For instance, the distinction between the canonically erected Fraternity and the Branch: I do not believe the term "Branch" has been used in the sense now advocated. I believe, too, that the fraternities in St. Louis are divided into districts the heads of which are called Sub-Prefects. The suggestion here is that the heads of these districts be called Promoters. Therefore the resolution suggested by Father Leo has practical value.

Fr. Theodore—I do not understand exactly the definition of the terms "Branch" and "District" as proposed by Father Leo.

Fr. Leo—A "Branch" has a complete corps of officers, and holds its own meetings independently of a parent fraternity; whereas the district has only one officer at the head of it, called the Promoter, and the Tertiaries of the district meet in common with the parent fraternity. The district promoter is the connecting link between the individual members of his district and the Prefect, reporting on sick or needy, etc., and that is as far as the duties of the Promoter go. Whereas, the Branch is a division of the order functioning like a separate fraternity, because it has a complete corps of officers and transacts its own business, and yet it is not canonically erected as a separate fraternity. That is the difference.

Fr. Eligius—May there be more than one canonically erected fraternity in the same locality?

Fr. James—There is a canonical regulation to the effect that there may be more than one fraternity of the Third Order in the same territory. We may have in the same church the headquarters for fraternities fully distinct and canonically erected, divided for instance, according to language, according to age, sex, territory.

Br. Sauer—We have been in the habit of using the word "Consultor" and "Sub-Prefect." Now we understand that the sub-prefects should be called promoters. But what would the "Consultors" be called? Also—promoters? We have a sub-prefect and two consultors in each district.

Fr. Leo—The officers in question are called Promoters and Assistant Promoters; "Consultors" or "Councillors" are only those that belong to the Council strictly speaking: Director, Prefect, Vice Prefect, Master and Mistress of Novices, Secretaries and Treasurer. The heads over the districts, are Promoters and Assistant Promoters.

Fr. Ignatius—Would it be possible to have anything like advisors in the Council, and if so, what would the term be for them?

Father Leo—The number of the council members should be reduced for the purpose of expediting business, as was mentioned. For that reason the promoters were excluded from the council, because in the larger fraternities the number would be too bulky. The part of advisors would be taken up and practiced by other members of the council, Secretary and Treasurer, Master and Mistress of Novices, etc. Matters of importance would be referred by the Tertiaries to the Novice-Master, Secretaries, Treasurer, Vice Prefect or Prefect, who would bring the matters up in the meetings of the Council. Hence, there should be no place on the council for special advisors.

Fr. Maximus—It would seem that the word "Branch" is not practical, since in our province where there are several aggregations in one church, they are canonically erected and therefore the word "Branch" does not apply. For example, at St. Peter's,—with Fr. Leo's pardon—the term "Branch" does not apply. All units there are real "Fraternities."

Fr. Constantine—And what would be the terminology for the officers of a "Branch?" In St. Louis we have one fraternity established at St. Anthony's Church. But the Tertiaries in various parishes form groups among themselves. We have, in fact, what I would consider a "Branch" at St. Anthony's church itself; for the Tertiaries of St. Anthony's parish are organized under what we have been calling a Chairman, a Vice Chairman, and a Secretary and Treasurer. They are not a canonically established "Fraternity." We have our monthly meetings, and I think some of the other groups which are not canonically established "Fraternities," also have monthly meetings and also have a staff of officers. I would like to know what these officers are to be called: "Chairmen" or "Prefects"? They cannot be called "Prefects" because that term is for the president of the entire fraternity.

Fr. Maximus—That is an unusual situation. It would not be practical to embody it in the *Guide*, which shall govern the order generally. They should have their own local nomenclature there. I would suggest that the manual be not cumbered with a case that occurs but once.

Fr. Commissary—In my mind this *Officers' Guide*, which we are now discussing, is not considering so much the past or even the present conditions, as it is preparing for the future, so that it will never be necessary for us in any future convention to revise or amend our *Officers' Guide*. I do not see how the St. Louis situation would militate against this proposition as Father Leo has presented it.

Fr. Francis—We have similar conditions in Cleveland. We have such groups in many parishes, and I think that instead of calling their officers Prefects and Vice Prefects, we should call them, according to the paper just read, "Promoters" and "Assistant Promoters," considering the groups "Districts" in the sense defined above.

Fr. Leo—The question of the term "Branch" becomes practical when we remember that we want to introduce the Third Order among all classes of people. Take a parish like St. Augustine's. We have there two fraternities canonically erected, the German and the English. Now, in the course of time, a director who is very zealous, is not satisfied with only older people in the Third Order. He wants young people. To encourage junior membership, he simply makes a division between juniors and seniors. What are you going to call these divisions: "Fraternity" or "Branch?" According to the terminology the division would be "Branches." After awhile, when the membership continues growing, the director is going to have other divisions right in the same parish. The term "Branch" would cover all. They can have their complete corps of officers and hold their meetings. But the different offices in a "Branch" have the same terminology as an undivided fraternity. The

head would be called "Prefect of the Young Men's (Junior) Branch," or "Prefect of the Young Ladies' Branch of the Third Order," and so on.

Fr. Giles—I don't see the advisability of having a "Branch" for young ladies or men, fully equipped with a staff of officers and yet remaining only a "Branch." If a group has all the offices, why not have it erected canonically? To call it only a "Branch," I think, would prevent growth.

Fr. Commissary—The question now is the terminology, not the question of reorganization. How shall we call existing forms? What we shall do about organizing fraternities later on, belongs to a further question. The idea of Father Giles is to eliminate the name "Branch" by constituting "Fraternities;" but Father Leo is speaking for divisions which actually are not "Fraternities" as defined.

Fr. Leo—The St. Louis divisions report on finances and charity work all under one head, and that again looks as though the divisions constitute but one "Fraternity." They are not "Branches" in the defined sense, but "Districts," in as much as their canonical meetings and proceedings are held in common. Their local interests are just the local interests of that "District," and their meetings are just local meetings of the "Promoter" and the "Assistant Promoters" of that District; if indeed the matter should not be treated as a purely local arrangement, of the nature of a standing committee.

Fr. James—Before Fr. Leo's paper is accepted, I should like to have the term "Director" defined as the priest in charge of the fraternity as the canonical representative of the First Order, and the term "Prefect" defined as the first officer of the fraternity. The rule of the Third Order calls the latter the "Prefect," which means, somebody who is at the head of an organization. The Director, it is understood, is somebody outside and above the fraternity, not of the body of the fraternity, leaving the Prefect the real canonical head of the fraternity.

Fr. Leo—Father James wishes the "Director" to be defined as the representative of the First Order: does that obtain in case of a secular priest director?

Fr. James—In the case of a secular director, he also is actually the local representative of the First Order, because it is under the First Order that he holds and exercises authority as director; from it he receives the faculties of reception and whatever else is necessary; and the Third Order, wherever erected, remains, by Canon Law and by the decrees of the Holy See, under the jurisdiction of the First Order.

Fr. Commissary—So Fr. Leo's resolution has had an amendment offered to it by Fr. James, to the effect that the definition of the word "Director" and "Prefect" be improved, so the exact nature of office and duty be evident. The question is that Fr. James' amendment be seconded.

Seconded and carried. Amended resolution carried.

Session adjourned with prayer at 11:30 A. M. Followed group photograph of delegates. Then dinner.

Part III.

SECOND GENERAL SESSION

IMMEDIATELY upon opening the session, the second topic was brought before the house:

RESOLUTION II.—Elections

Presented by BR SCHULTE, OF WASHINGTON, MO.

"Whereas, much depends upon a good corps of officers for the life and welfare of a fraternity, and whereas, the officers should be the responsible agents and representatives of the fraternity, and whereas the Rule of the Third Order does not specify the manner of electing officers, therefore be it, resolved:

"That the officers of the fraternity shall be a Prefect, a Vice-Prefect, 2nd Vice-Prefect, and 3rd Vice-Prefect, a Master and Mistress of Novices, a Secretary, a Treasurer, a Librarian and several consultors, the number of Consultors depending upon the total membership of the fraternity; that the Prefect, the Vice-Prefect, the 2nd Vice-Prefect, the 3rd Vice-Prefect and the Treasurer be elected by ballot; printed ballots are recommended; that the Master and Mistress of Novices, the Secretary, the Librarian and the Consultors be appointed by the Rev. Director, and the other officers elected.

"And be it further resolved, that the Rev. Director and the Council nominate two or more candidates for each elective office, and that these candidates be proposed for election at the meeting of the Fraternity when the election takes place. The voters, however, shall be permitted to propose additional candidates.

"And be it further resolved, that the officers must be professed members of the Fraternity, and that only professed members shall have the right to vote. A mere plurality shall suffice to elect, and in case of an equal vote for any office seniority in the order shall decide.

"And be further resolved, that since the Rule of the Third Order limits the term of office to three years, therefore the elections shall be held every three years at a meeting especially announced for that purpose, at least one month before the election. The Ritual Prayers shall be recited before and after the meeting."

Br. Willenbrink moved that this resolution be adopted. Father Ignatius seconded the motion.

Fr. Commissary—It is moved and seconded that the resolution as read be adopted. Objections?

Fr. Constantine—It seems to me that the resolution just read covers more than is called for in the subject assigned. Proponent speaks of how many members are to be in the council. A later paper is to discuss what officers of the fraternities shall act as Consultors. The paper just read should deal with the election of officers, and not with who shall belong to the council.

Objection sustained.

Fr. James—It did not strike me clearly, in the statements of the Brother from Washington, whether the elections are to take place by ballot or acclamation. The provisional *Guide* calls for acclamation, and I did not notice whether the proposition just made took that into account.

Br. Schulte—It seems from the *Officers' Guide* which is awaiting approval, that the officers may be appointed by acclamation or by election. But I just insisted on election by ballot, because in an election each member of the fraternity should have a free voice. But if a nominee is to be elected by acclamation, nine times out of ten it may be a friend whom you do not like openly to vote against; so, you are constrained to cast your vote for him against your better convictions. For that reason I have eliminated the vote by acclamation. Make it a secret ballot, so each one will have a free voice in the election.

Fr. Josaphat—In electing the officers by ballot I would state that that is feasible in a little fraternity. But I should like to know how we are to elect the officers in a fraternity like those of St. Louis, Cleveland, Indianapolis or Chicago. We in St. Peter's have about four thousand Tertiaries; who is competent to elect the officers? These Tertiaries are from different parishes. They

do not know one another. Tertiaries in one parish do not know Tertiaries in other parishes. I speak from experience, and I say it is impossible to choose officers by ballot in a great city.

Fr. Francis—I think that is just why we should work for election by ballot, even in our large cities,—more so in our larger cities than in the smaller ones. In smaller localities it is easier to cast ballots of course; this is a time of democratic ruling, and if the burden of Third Order activities is to rest as far as possible in the hands of the Tertiaries and to be taken off the shoulders of the director, I would say this should be done especially in the election of officers. I think ways and means can be devised for a competent election. We have had elections in our great fraternity at Cleveland. Members discuss among themselves whom they should vote for. In other fraternities it is also being done. Sample ballots are sent out one month, following regular nominations at the meeting, and the Tertiaries are given a month's time to think whom they want as their officers. At the next meeting new ballots are distributed and the members elect their officers just as it is done in the United States in the different cities, and as in other societies. I think, too, this tends to promote peace and harmony. Consequently, not only in the smaller parishes, but even more so in the cities where we have large fraternities, this election by ballot should and can be put in force.

Fr. Maximus—Since the election by ballot seems to cause no little difficulty, I wonder if it would be in order to mention a method that helps to solve that difficulty. In San Francisco they have voting by ballot. The council takes great pains in nominating candidates for the offices. Ballots are printed bearing the names of members who will make the best officers, and the highest number of votes decides the particular office for which the candidate is chosen whether he shall have the first, second or third office.

Fr. Constantine—Who places those names on the ballots? Who precisely nominates the candidates?

Fr. Maximus—The members of the council do, because they know who are the best qualified for office.

Br. Schulte—Regarding the nomination of the officers, the resolution reads that the Reverend Director and the Council nominate two or more candidates for each elective office. Now the Reverend Director and council are in a position to know any member of the Third Order who is really able to lead, and for this reason I would put it in the resolution that the Reverend Director and the Council nominate the candidates.

Fr. Josaphat—I would like to ask again, how are we to send out the ballots? In our fraternity we have been taking up a census, and find it useless, because so much of the mail returns; addresses are changing every day and it is impossible to keep in touch with the members. Many are not interested at all. The Reverend Director knows who is best suited for office. The ballots could only reach some but not all.

Fr. Francis—As to not reaching all members, I admit that there are many in the fraternity that do not attend the meetings, but as was stated, these ballots are distributed in a business meeting. Suppose we are to have an election in January: At the December meeting we can distribute the ballots to those who are present; telling them that at the next meeting we are going to have an election and those that come will be qualified to vote; those that are absent are not qualified to vote. That is the way we are going to get the Third Order members interested—when they know that they have a hand in their own Third Order affairs.

Fr. Constantine—We have had elections in St. Louis twice and we proceeded in this manner. We had the election in January. In the December meeting we published the names of the candidates for office in the monthly bulletin, and everyone at the meeting receives the bulletin free of charge. In the January meeting ballots were passed out to all the members present, with the names of the candidates on the ballot. The Tertiaries were then instructed to make a mark in back of the name of the candidate for whom they voted. Although we cannot say that all the members of the fraternity took part in the vote, at least all those who attended the meeting for the election took part, and it seems that election was satisfactory.

Br. Wolf—I am wondering if it is a good idea to let only professed members vote. The other members who are on probation are in a small minority and it is rather hard to eliminate them from voting since they are mingled with the professed.

Out of order.

Fr. Josaphat—At St. Peter's we are organizing according to parishes in order to get in touch with the different parishes, the different members, and the charity works. We meet all together. Now if we have the representatives of the different parishes present, by calling in the parish promoter and two or three assistant promoters, there is a sufficient representation to warrant a satisfactory election. The Director alone is not sufficiently acquainted with the Tertiaries to nominate the ablest members for office.

Fr. Maximus—If we incorporate in our *Guide* that the officers be elected by ballot not specifying what representation is necessary, that would leave the rule flexible enough for a large fraternity to hold election by a representative body of the entire fraternity if they so desired.

Fr. Commissary takes the floor—I believe we are all talking about the same thing but that we are getting off the track by discussing accidentals. I believe that every one is in accord about electing the officers by ballot. The question is whether this balloting shall be done by the whole fraternity or by a representative body of the fraternity. My experience which comes largely from observation, is that the elections in the Third Order are carried out generally by the voting of a representative number rather than the entire organization. I have never heard of an instance where they would have the entire fraternity present at one meeting. Fr. Josaphat says that it is an impossibility to get four thousand Tertiaries in St. Peter's Church for an election, and I know that it is just as impossible to get three or four hundred together. Meetings, of course can never be legally conducted without a quorum present, and the quorum was not definitely determined on in this particular resolution; but the custom is that if there are enough present to have a meeting, the business that is transacted is certain to be legally and validly transacted, so that if you have four thousand members, and a thousand or eight hundred are present and they discuss or vote on the project, it is up to the rest of the four thousand to accept it or come to the meeting and prevent the regulation. I believe that Fr. Francis has struck a note that ought to meet the accord of everybody. We are seeking every means possible to interest our Tertiaries in the details of their work. If I were asked to say just what I think has hampered and hindered progress of the Third Order so far, I would be very much tempted to say that it is, because the Director has been the Third Order. If he has been an exceptionally zealous, well informed, and able man, he has had a successful Third Order fraternity; otherwise not. We must get away from that custom because it is contrary to the nature of the order and contrary to the decrees of the highest authorities in the Church for

the Director to be the Third Order. It has been emphasized several times in this convention so far and very appropriately that the Director is not a member of the Third Order. The Director is the representative of the First Order. It he is a member of the First Order, then of course he is not a Tertiary. If he is a secular priest, he has been designated by the First Order as a Director, and in that capacity he is an official representative of the First Order. We must see to it that the Third Order develop enough energy to keep alive. This is developed in many different ways, and I believe one way of exciting the interest is to do as is done in every other society, namely, make the members responsible for the transactions of their society; and the first way to make them responsible is to make them responsible for those who are entrusted with the transaction of the business of the fraternity. If the Director appoints the officers and anything goes wrong, then it is his fault. As far as the feasibility of voting by ballot in a large organization is concerned, it is possible in other societies and I cannot be brought to believe that it should be impossible in our organization. The Elks, for instance, in Chicago number several thousands and it is only a handful that attends the regular business meetings and a very small handful is present on the night of the election, but they have an election by ballot. They have a committee appointed to propose the candidates, to notify the candidates that they have been proposed and the members that such and such candidates are running for office. The time is set when the members will be allowed and encouraged to vote. Here in Chicago the Elks vote during the entire space of the election day. It is a rare thing for a council of Knights of Columbus to be present in full numbers at elections. I am inclined to think that if they have thirty percent of their membership on the night of the election, they are doing very well. I cannot understand why it should be impossible even with a large fraternity of the Third Order, to conduct the election in a business-like way, by having the Director and the council, who have the confidence of the fraternity, appointing a committee on elections, as we are doing in this very convention. I have appointed a committee on elections and they are to propose candidates; you are to be given time to think about these candidates. Though all the delegates are not here now, they will all be satisfied. If they are not interested enough to come to the meeting, or if any thing prevents them, they must be satisfied with what the majority has decided. The difficulties of electing by ballot are not insurmountable, and the method is one way of forcing the interest of the Tertiaries. Besides, in a city like Chicago, where people are moving constantly, it also constitutes a reason for the fraternity management to keep more in touch with the members, securing this particular point of contact. Some Tertiaries get the notion that we never know where they are except when we need them. When it is a question of urging them to perform other duties, we do find them; and voting in my mind is a duty for which we ought to find them. If a Tertiary is bound to accept an office when he is elected to it, he is bound to be interested in his organization to the extent of doing everything in his power to see that the proper officers are elected. If I were voting, I would vote for balloting even in the larger fraternities.

Resuming the chair—The question before the house is this motion, which has been seconded: whether this resolution shall be accepted as read or not. It is in order for amendments to be offered.

Fr. John Baptist—I would suggest that the Brother who read the resolution read paragraph by paragraph, and let the meeting act upon the resolution in parts.

Reading of first paragraph by Brother Schulte.

Fr. Francis—I would think that the line-up of officers as read runs counter to the discussion we had this morning. I think that should be left out of this paper because we are not to discuss how many should be elected but how they should be elected.

Referred to Fr. Leo.

Fr. Leo—I have set down the subjects, and I designated for this paper Numbers Eight, Nine, Ten and Eleven of Section Three of the *Guide*, and Article First, on the Third Order Council, for the next paper. The latter subject covers this point of the first paragraph read by the Brother from Washington. Therefore, it seems out of the field of this paper, which as correctly stated, discusses the matter of election and not the number of officers.

Br. Kennedy—I move that the first paragraph be eliminated from the motion.

Seconded by Father Francis. Carried.

Fr. Commissary—Now, the question before the house: It has been moved and seconded that this paper in its amended form be accepted. Objections?

Fr. Maximus—I offer the amendment to read that the major officers be elected by ballot.

Seconded by Father Eligius.

Fr. Commissary—It is moved and seconded that the resolution read: "The major officers be elected." This is offered as an amendment to the motion that is before the house.

Fr. Theodore—What is included under "major officers?"

Fr. Maximus—That is left purposely flexible. It will be interpreted in the next paper.

Fr. Commissary—The general question before the house now is the method of election. Who the officers are, and what they shall be called—that is out of the question. The particular question before the house, is an amendment requiring that the major officers be elected by ballot. That has been seconded.

Fr. Francis—I think that instead of saying "the major officers," we should say "the officers of the council."

Fr. Leo—A resolution accepted this morning says: "The Council consists of the higher officers of a Fraternity, comprising the Director, the Prefect, the Vice-Prefect, the Master of Novices and the Mistress of Novices, the Secretaries and the Treasurer. The term "higher officers" is here defined as identical with the "Council." If that shall be amended, that would be matter for the next paper.

Fr. Commissary—The term "higher officers" thus covers our question here. The amendment, therefore, is before the house that the higher officers be elected by ballot. It has been moved and seconded.

"Question!" Carried.

Reading of second paragraph by Brother Schulte.

Fr. Leo—I move that we accept the paragraph as read.

Seconded.

Fr. Commissary—It has been moved and seconded that this paragraph be accepted as read. Objections?

Fr. Linus—The difficulty lies in the fact that the Director does not know all the members, nor do the members of the Council. I think it would be a way out of the difficulty if the promoters in the different parishes be permitted to nominate candidates for the various offices. The promoters are best acquainted with the members in their parish, and hence competent to nominate a candidate for an office. I move an amendment that the promoters of the various parishes of the Third Order be given a place in nominating candidates.

Seconded. Objections?

FOURTH PROVINCIAL CONVENTION:
The Delegates
at
St. Augustine's School

UPPER RIGHT:
St. Augustine's Church
Scene of the Convention

FOURTH PROVINCIAL
OF THE
THIRD ORDER OF

Fr. Constantine—From the experience I have had, I think it would be better if the Council had some way of controlling the nominations. At the two elections in our fraternity we have had nominees brought up by the promoters, that were evidently unfit. The promoters, of course, used their best judgment but if their nominees had actually been elected, we should have to keep officers that are unable to perform the duties.

Fr. John Baptist—May I suggest that promoters of districts hand in the names which they propose for office to the Council for sifting, and that the sifted list be proposed for election?

Br. Wolf—May I suggest another thing? Is it not unusual to have the existing officers suggest their names for the Council? Would it not be better to leave it to each Council to appoint a nominating committee? Then, if the Council feel that they want to have the office of nominating themselves, let them have it. Or if they deem it better to have an outside committee, leave it to them to appoint a nominating commitee.

Fr. Commissary—You have heard Br. Wolf propose an amendment to the amendment before the house.

Fr. Eligius seconded it.

Fr. Commissary—The motion as it stands before the house now is that the Council appoint a nominating committee which is to propose the names of candidates for election. Are you ready for the question?

Fr. John Baptist—There is a little addition to the paragraph permitting the members to enter other names for election thereby undoing the work of the Council or nomination committee. I offer the amendment empowering the Council to eliminate such names.

Fr. Commissary—So that the second paragraph would read somewhat like this: That the Council appoint a nominating committee, and that the nominating committee propose a list of candidates, to be made up of any members of good standing, the voters to be satisfied with the list and take it as it is.

Fr. James—I have an objection to offer. We cannot eliminate other candidates because all canonical regulations call for a free election. Liberty must be left the members, if they are not satisfied with the candidates proposed, to substitute their own.

Fr. John Baptist—Does that refer to the election or the nomination? Are members free to nominate after the Council has nominated?

Fr. Ignatius—The resolution reads that the members be permitted to propose additional candidates for nomination.

Fr. James—The question before the house now is really the settlement of the question of nomination—the question of the right of the members to nominate other candidates. This seems to be contrary to the first part of our proposition which gives the right of nomination to the committee. The action of the committee seems to close the nomination. Yet, this question bears directly on the election proper, which must remain free, and I believe that it is really the intention of the men who are proposing this resolution to point it toward the election, only that they word it improperly: namely, they mean to say that after the nomination is closed, it is understood that the voters are free to vote at the final election for others that have not been nominated. Perhaps the difficulty would be obviated if the paragraph were made to read in that sense.

Fr. Commissary—The question before the house, then, is that this paragraph be accepted as it has been read and amended, so that it would read something like this: that the council appoint the nominating committee; the nominating committee draw up a list of candidates for office; and that this list, after it has been acted on by this nominating committee, be proposed to

the members, who are entitled, if they so desire, to vote for others who are not on the list.

Seconded. Carried.

Reading of third paragraph by Brother Schulte.

Fr. Leo—I move that we accept the paragraph as read.

Seconded. Carried.

Reading of fourth paragraph by Brother Schulte.

Fr. James—I move that this paragraph be accepted as read.

Seconded. Carried.

Directly thereupon Fr. Commissary introduced the following topic:

RESOLUTION III.—Council

Presented by FR. CONSTANTINE BACH, O. F. M.

"Since fraternities sometimes consist of a large body of members, many of whom are not accustomed and little inclined to attend to the business affairs of the fraternity, and since conducting the business affairs regularly before the general assembly would drag out the meeting unduly, therefore:

"Be it resolved that a board of business directors, called the 'Council' be appointed to expedite the affairs of the Fraternity. Where practical, a double complete Council is favored.

"These lay officers, according to the law of reason and the laws of the Church, have a right to discuss and to decide things not within the exclusive spiritual jurisdiction, and to adminster the temporalities of the Fraternity. Yet, also in the temporalities the Council is subject to the supervision of the Reverend Director. The Director's judgment in spiritual affairs is mandatory, while in temporal things it is advisory and corrective.

"Since the Council is to attend to all important business of the Fraternity, be it resolved that only the higher officers of the Fraternity belong to the Council: namely, the Reverend Director, who is by inherent right the president of the Council, the Prefect, the Vice-Prefect, the Master and Mistress of Novices, the Recording Secretary, the Corresponding Secretary, the Financial Secretary, and the Treasurer.

"Since the business of different Fraternities varies, also the Council meetings of the different Fraternities will vary in frequency and importance. Yet, the Council should meet at least quarterly.

"The Council will, therefore, be responsible to a great extent for the life and prosperity of the Fraternity. It will discuss with the Reverend Director the important business of the Fraternity, as for instance, the canonical visitation, the annual retreat, the reports of Promoters, worthy candidates for the nominations, the division of districts, new Promoters, books for the library, social affairs, the amount of donations and the assistance to be given needy Tertiaries. If dissatisfied with the Director's rulings, the Council has recourse to Fr. Commissary and Fr. Provincial.

Fr. Leo—I move that the paper read by Father Constantine be read in paragraphs and thus acted upon for acceptance.

Fr. James seconded it. Carried.

Reading of the first paragraph by Father Constantine.

Fr. Commissary—It is moved and seconded that this be accepted as read.

Fr. Francis—I think that the last clause can be eliminated. I think if we have one Fraternity, one Council is sufficient. Bear in mind the paper that was read this morning.

Fr. Provincial—I think Fr. Constantine has in mind one complete Council of men and one of ladies.

Fr. Constantine—Where there is a branch of men and one of ladies in the city Fraternity, it would be best for them to have their own council for the business affairs of the Fraternity.

Fr. James—We settled that question this morning in accepting the provision for "Branches" as parts of the Fraternity with a complement of officers.

Fr. Provincial—I understand that even in a Fraternity where there is no "Branch," a double council is advisable, one for men and one for women.

Fr. Leo—When that provision was inserted in the *Guide* some three years ago, one of the committee, a very active man in Tertiary work throughout the country, said: It will induce men to come into the Third Order if you have the men directed by men. It is more of an attraction for them.

Fr. Commissary—I believe the wording of the *Guide* covers this. You have a "Branch" ipso facto when you have a complete complement of officers holding their own sessions.

Br. Wolf—Does that eliminate the general business meetings? Does the Council take care of the meetings instead of the general membership?

Fr. Commissary—We are merely voting on the first paragraph of this paper.

Fr. Ignatius—In case the two sections want to act in concert, who would preside at the meeting?

Fr. Commissary—I do not know whether that is provided for as yet. I am sure it will be emphasized before we are through. The question now before the house is that this paragraph be accepted as read and it has been seconded.

Carried.

Reading of second paragraph by Father Constantine.

Fr. James—I move that this paragraph be accepted as read.

Seconded. Carried.

Reading of third paragraph by Father Constantine.

Fr. James—I move the acceptance of that paragraph as read.

Seconded.

Commissary—It is moved and seconded that this paragraph be accepted, namely: that only the higher officers of the Fraternity belong to the Council, namely, the Reverend Director, the Prefect, the Vice-Prefect, the Master and Mistress of Novices, the Secretaries and the Treasurer.

Fr. Ignatius—In smaller fraternities it will hardly be necessary to distinguish between secretaries, corresponding, financial or recording, and so I offer the amendment or addition that in smaller Fraternities these offices may be doubled up.

Fr. Commissary—But if you have two secretaries, then both belong to the Council. The question before the house is that this paragraph as to who constitutes the Council be accepted as read.

Fr. Provincial—I should first like to ask Father James as to the position of the Director on the Council?

Fr. James—I think that the definition we gave in the first of our resolutions, proposed this morning, and again just now, will cover the nature of the Director's relations to the Council. It will be the duty of those who have charge of the editing of the *Guide,* to describe accurately the position of the Director.

Fr. Giles—Let us say that the entire Council would vote on a question favorably, and the only one voting negatively would be the Director, would his veto over-rule all others?

Fr. Commissary—According to the explanations made, in strictly spiritual affairs his word is exclusive and mandatory; in strictly temporal matters, it is advisory and corrective; in mixed matters, consultive. This demarcation decides the power of the Director's veto: The Director ordinarily does not vote except in a tie, when he has the right to cast the deciding vote.

"Question!" Carried.

Reading of the fourth paragraph by Father Constantine.

Fr. Commissary—The paragraph says that the Council should meet at least quarterly.

Fr. John B.—I move that it be accepted as read.

Seconded. Carried.

Reading of final paragraph by Fr. Constantine.

Fr. Commissary—This is explanatory, and there is one item contained here that has been provided for in a previous motion on the committee of nominations; that the Council alone is not to pass on elections. We have accepted that resolution as read, so that we do not need to vote on this paragraph.

Fr. Ignatius—It might be well to re-read that paragraph, to see the exact wording.

Re-reading of paragraph by Fr. Constantine.

Fr. Giles—This last sentence is not clear. I do not know whether the Convention voted on this or not. I should like the matter placed before the house.

Seconded.

Fr. Commissary—It is moved and seconded that we discuss the sentence: that the Council, if displeased with the Director's opinion, have recourse to the Commissary. It has been made clear that the Director's ruling is mandatory in spiritual affairs.

Fr. Provincial—I think the whole matter is self-evident: that if dissatisfied with the Director's opinion, the Council can go higher up.

Fr. Commissary—The question will be brought up when we discuss the duties of the Council.

Fr Giles—I make the motion thus: In spiritual matters the Council is free to appeal to the Commissary over the decision of the Director; in temporal matters the majority vote of the Council will prevail.

Fr. Vitus seconded the motion.

Fr. James—Be it remembered that the Director has no authority in the financial matters; hence he has no vote and there is no question of a majority vote against his vote. He acts only in an advisory capacity. He can give his opinion as to what ought to be done with the temporalities and with the money; but the Council, meaning the laymen, decides what shall be done and they only are entitled to vote on the temporalities. Of course, the recourse remains too for the Director. If he believes that the Fraternity Council is not managing the temporalities in keeping with the Rule and they refuse to heed his correction, he has recourse on his part to the Commissary, who then has the right to put his command on them: "You must do this way, because this is according to the Rule." But we are not now disscussing the Normae for the Director, but the guiding lines for the officers Hence the question seems out of order.

Fr. Giles—Motion recalled.

Before adjourning for recess, Fr. Commissary called for addresses by Alphonse Kleine and L. Nothbauer, students from the Seraphic College at Mayslake, who invited the delegates to visit their College.

Part IV.

THIRD GENERAL SESSION

RESOLUTION IV—The Prefect

Presented by FR. ELIGIUS WEIR, O. F. M.

"Whereas the Reverend Director in reality has managed, governed and controlled the Third Order in every respect, and whereas the Third Order is for the most part made up of the laity, be it resolved that the "Prefect" having been duly elected, be automatically vested with the following power and incur the following obligations: (1) The Prefect shall preside at all meetings of the Fraternity or Council. (2) The Prefect shall "ex officio" be the head of Promoters. (3) He shall convoke all business meetings. (4) He shall appoint committees. (5) He shall sign the annual report. (6) In the absence of the Reverend Director or his delegate, the Prefect shall act in the name of the Director in those matters compatible with the lay state.

"(7) What has been said on the Prefect designates his rights and duties, but it does not specify whether the Prefect should be a man or a woman. Since the office would enjoy more prestige, in those Fraternities composed of men and women, be it resolved that if a competent man can be elected he be preferred to a woman as Prefect.

"(8) The first resolution on the Prefect does not specify what qualities a Tertiary must possess in order to be elected to that office, and since the practice has been in many Fraternities to make the office a means of honoring an individual Tertiary, be it resolved, that unless a Tertiary shows ability to represent the Third Order publicly, and possesses to a certain degree a gift of management, he be ipso facto ineligible for the office."

Fr. John B.—I make the motion to read the resolution part by part and accept or reject it as we see fit.

Seconded. Carried.

Reading of first paragraph by Fr. Eligius.

Fr. John B.—I think this first paragraph should be practically eliminated, at least altered in some way. I suggest the following: That the Prefect preside at all the business meetings. According to a previous decision of the Convention, he is the presiding officer at the business meetings.

Fr. James—In the paper read by Father Leo this morning there was a very fine distinction made as to the rights of presidency. It was there said that the official president and chairman of all the meetings is the Father Director, and by compliment or privilege, the parliamentary chairmanship may be left at all the meetings to the Prefect. If I am mistaken in putting Fr. Leo's words this way, I wish to be corrected.

Fr Constantine—I think it is quite proper to allow the Prefect to conduct the business meetings, because these business meetings if anything pertain to the province of the Third Order. As a rule, the Director is present with his counsel and advice; and although he is the official chairman in the Fraternity, still I think, the Third Order being a lay order, ought to conduct through its own members the business meetings.

Fr. Commissary—Is the question that is under discussion now, as to the actual presiding of the Prefect, or is the question as to by what right he presides? Father Leo called attention that the Prefect presides, when he presides, by privilege; so that is no longer under discussion. I take it, the question before the house now is merely to decide the policy of conceding this privilege, or whether it shall be the custom to allow the Prefect to preside, with the understanding that he is not doing so by right but by privilege. It has been decided and has gone on record that the Prefect, when he does preside at a meeting, does so not by right but by privilege. Now what are we discussing? It is this: Is it to be the sense of this convention that this privilege should be generally conceded, or only occasionally, or what?

Fr. Leo—Father Constantine seems to fear that we are revising what has been said and that the Director is going to be the actual chairman of the

meetings. But it was stated expressly that the parliamentary chairman is the Prefect, while the Director is present as supreme moderator.

Fr. Constantine—I make the motion that this paragraph be accepted as explained by Father Leo.

Seconded. Carried.

Reading of second paragraph by Father Eligius.

Fr. Maximus—May I ask what this should affect? Why single out the Promoters over any other body of Councillors?

Fr. Eligius—In order that the Promoters may be better supervised in their work and get the proper guidance; and also that they bring in the reports easily, properly and regularly. Otherwise the Director or the Council must supervise. The Director has too many duties already, and a Council meeting cannot be convened every time a Promoter wishes to report a death, or an urgent need.

Fr. Leo—With regard to the Promoters, the whole Council directs to a great extent the work of the Promoters; receives their reports and passes on them; for instance, when the report on a sick or needy person or the needs of the Fraternity in the district are brought in. If we accept this paragraph as it stands, it seems to me that we put all authority into the hands of the Prefect and eliminate the Council. I do not think that that is the sense that we want to convey, giving the Prefect that full power.

Fr. Eligius—That is just the purpose. If often happens that there are reports to be made in the month regarding poor people and sick people. These reports should be brought to the notice of one individual, otherwise there would have to be an advisory meeting every time anyone dies.

Fr. James—I believe Father Eligius' remark is well taken for the case of urgent needs.

Carried.

Reading of the third paragraph by Father Eligius.

Fr. Commissary—It is moved and seconded that this paragraph, that the Prefect shall convene all business meetings, be accepted as read.

Fr. John B.—Would it be possible thus for the Director himself to convene business meetings?

Fr. James—I do not see how the Director would be denied that power and privilege. It is understood that the Prefect is not going to act without considering the wishes of the Director.

Fr. John B.—There is just a possibility that in case the Director would want to have a business meeting, the Prefect would take the right to object to it.

Fr. Eligius—We should be getting away from the idea, that the Director is the entire Third Order, and whatever he suggests is decisive. We expect the laity to control their own order. The Director, if he desires a meeting, could advise the Prefect to call a meeting, and he would certainly follow his advice. Thereby the laity would learn to realize that they constitute the Third Order. The Director's right to call meetings is sufficiently safeguarded by the Rule and his general position as the authoritative representative of the First Order.

Carried.

Reading of fourth paragraph by Father Eligius.

Fr. James—I move the acceptance of this paragraph as read.

Seconded.

Fr. John B.—Since this seems to be counter to previous resolutions, I move that the paragraph be amended as follows: He shall appoint all committees not otherwise provided for in previous resolutions.

Fr. Provincial—I would suggest that you leave out the word "previous," since there may be subsequent counter provisions.

Fr. Commissary—The motion before the house sounds as follows: The Prefect shall appoint all committees not otherwise provided for.

Carried.

Reading of fifth paragraph by Father Eligius.

Fr. Giles—I make a motion that this proposition be adopted as read.

Seconded. Carried.

Reading of sixth paragraph by Father Eligius:

"In the absence of the Reverend Director, or his delegate, the Prefect shall act in the name of the Director in duties compatible with the lay state." It may happen that the Director is absent at the regular monthly meeting and there is no substitute to take his place. Should the meeting then be called off? Or could the Fraternity convene, say the usual prayers, and perhaps conduct any other business they have, or even have one read from the catechism or some other religious book? That is the sense of the paragraph.

Fr. Francis—I make motion that this clause be accepted as read. Seconded.

Fr. Commissary—It is moved and seconded that this clause be accepted as read.

Fr. James—These matters compatible with the lay state—are they to be understood as meaning the place of the Prefect to lead the prayers and read an instruction approved or pointed out by the Director? In that case I believe we ought to let it ride; if not, that ought to be specified.

Fr. Commissary—I believe, that is the sense of the proposal. That is what we mean by duties compatible with the lay state. The question before the house now is whether this paragraph should be accepted or not.

Carried.

Reading of seventh paragraph by Father Eligius. Moved. Seconded.

Fr. Theodore—Does this question actually belong here?

Fr. Francis—If the number of members of a Fraternity is predominantly of the gentler sex, why should they not have the say-so? If the majority are men, why should they not have the say-so? Consequently, I do not see why that should be mentioned here.

Fr. Provincial—I think that has been provided for in the previous resolution, that the Fraternity, if possible, should have a double Council. Our little Fraternity, here, the German division, has a Brother Prefect and also a Sister Prefect.

Fr. John B.—My opinion is that, when it comes to a question of an organization that is working enthusiastically for a good purpose, the ladies make better leaders. I do not see why we should discriminate, especially in cases where the ladies have actually been doing good work. (Loud Applause)

Fr. Eligius—It has been my experience, however, in dealing with Fraternities, that where I suggest to a man to join the Third Order and tell him who are the different officers in it where there is not a separate men's Fraternity, they imediately think "That is a ladies' order," and no real man is anxious to join a ladies' order. And you cannot convince him if there is a lady at the head of the organization that it is not primarily a ladies' order.

Fr. Constantine—Don't you think that this question has been decided by another decision we made this afternoon, that a committee shall be appointed for the nominations? I think that the business of that committee would be to look for competent officers for the Fraternity. Naturally the committee will take into consideration the needs of the Fraternity. If they find it necessary in their Fraternity to have a man at the head, they could have men on the ballot

Fr. Commissary—I believe the sense of this suggestion is that we wish to go on record in this Province as being what St. Francis demands of all his children, the loyal adherents of Holy Mother Church, not only in her law as it is expressed definitely, but also in the spirit. There is no intention of decreeing that men are superior in every way to women, but, also there is no question but what Holy Mother Church always gives the preference, all other things being equal, to the man, and I think that that is really the sense of this proposal. Where it is evident that the lady is just as competent to conduct the business as the man, the man as the lady, the preference should be given to the man. The reason is so evident that there can hardly be any question of it, and what Father Eligius emphasizes in making his remarks, that it seems difficult to get men to join the order, is so evident that it needs no further corroboration. The unfortunate idea prevails that the Third Order of St. Francis that has accomplished such wonderful work in the world, is preferably an organization for women, and the women are the first to admit that this is not the correct idea; that the Third Order was founded by St. Francis for both sexes and that men should show as much enthusiasm in the Third Order as the women. The question before the house is, where men and women are in the same Fraternity, should a man be Prefect in preference to a woman? Shall it be accepted or not?

Fr. Maximus—I don't think that this is a matter that belongs in the Guide. The Guide outlines the scope of the officers' duties and this is a matter of general policy. In my opinion it would be better to have the question go on record merely as a suggestion.

The second part of the discussion was then dropped.

Fr. James—Before we go on to the next topic, here is another thought regarding the Prefect. It ought to be a special matter for the Prefect to see that the Director is not without the necessary funds that he at times needs, to cover expenses which he incurs in his work for the Fraternity. It does occur that he needs books, literature, stationery, not for his own personal use but to benefit him in the direction of the Fraternity. It certainly should be inserted in the *Officers' Guide* that some provision be made that the Director be not left without those necessary funds. It should be the Prefect's business to see to it. I therefore make the motion that the Prefect shall see that the Director has sufficient funds to do his work for the needs of the Fraternity and that he should be under no expense of his own for the benefit of the Fraternity.

Br. Schulte seconded it.

Fr. Commissary—The question before the house is that the Prefect be instructed in this *Officers' Guide* to offer to the Director the funds that may be necessary for the proper conducting of the Director's office. Objections?

Fr. Odoric—I do not see why the Director should not express his needs and his wishes to the members, to the Prefect, to the Fraternity. It is no shame for a Franciscan to go begging.

Fr. Commissary—I am quite positive that no Director would consider it a humiliation to ask for what he needs; but we are precluding the possibility of it being made necessary, which is quite proper. So I believe that Fr. James' motion is not out of place, that it would make the relations in this regard easier. We have made it clear that the temporalities are fully in the hands of the Tertiaries, and it might be that some Director would get the idea that he had no right to demand things.

Fr. Josaphat—Is the power of the spiritual Director so much curtailed

that he cannot buy a single pencil or a few sheets of paper without approaching the Prefect?

Fr. Commissary—I believe that strictly speaking it is—that he has no right to dispose of the temporalities of the fraternity.

Fr. Aurelius—I suppose we ought to make a distinction. The director does not use those things for himself; he uses them only as Director of the Fraternity. Hence, why should he not be allowed to take what he needs?

Fr. James—Even apart from the rights of the question, the question is settled by the very way the money is handled. The money that comes into the Third Order treasury is received by the collectors and handed to the Treasurer and it is kept by him. There is thus no way that the Director will have hold of these funds except they are given him from the treasury, through the Prefect. So that is already obviated. It is understood that the Director cannot have any money of the treasury, does not have it, unless it is given to him, voluntarily, or he asks for it of his accord.

It is not said that the Director must come each time for each thing. An understanding can be had with the Prefect to pay the bills, to allow a few blank checks, to allow a budget, etc. All this is included in the provision that the Prefect see to it that the Director be under no expense of his own for the benefit of the Fraternity.

Fr. Commissary—The idea of this motion is to instruct the Prefect that it is his duty to see to it that the Director is looked after by having those things given to him which he needs in his work as Director. It is moved and seconded that the Prefect be instructed to approach the Director and offer the means that are necessary for the carrying on of his work.

Carried.

The last topic for the day was then called for by Fr. Commissary:

RESOLUTION V—Master and Mistress of Novices

Presented by FR. FRANCIS FOCHTMAN, O. F. M.

"Whereas very much depends on the proper instruction of the novices during the year of their novitiate, that they may become thoroughly acquainted with the Third Order Rule, be it resolved that the Director, in person, impart these instructions. Be it further resolved that the Master and Mistress be taught in the manner of instructing novices, so that in the absence of the Director they may be competent to take his place. Be it further resolved that (1) The Master and Mistress of Novices be present at every instruction. (2) They shall assist at the investment and profession of members. (3) They shall notify novices each month to attend instructions. (4) They shall faithfully check up on monthly attendance. (5) They shall inquire into reasons for absence of members. (6) They shall supply novices, on day of investment, with manual, catechism, emblem and other requirements. (7) They shall give incidental instructions to novices when asked. (8) They shall give certificate of reception and profession to members. (9) Since in small fraternities a novice class is not advisable, let the instructions be given before the sermon at the regular meeting, for the benefit of all."

Br. Wolf—I move the adoption of that resolution as read.

Seconded.

Fr. Commissary—The motion before the house is that we accept Fr. Francis' resolution as read. Remarks?

Fr. Giles—The thought in my mind regarding the Novice Master and Mistress and Rule is that their position is like that of the Sisters in the classroom in regard to Catechism. The Sisters teach the children the Catechism, and the priest explains it and finds out whether the children really know and understand it. Thus the Novice Master and Mistress are to teach the Catechism of the Third Order to the novices and at certain intervals, about three or four times a year, the Director would take it upon himself to interview the novices and see whether they understand the Rule so far as explained. I think it is

quite an obligation to put the monthly instruction of the novices on the Director when he has a lot of other work. I think we ought to lessen the burden of the Director if possible, instead of increasing it.

Fr. Francis—I think we have been trying to lessen the burden of the Director in trying to shunt all the temporalities upon the Tertiaries proper; but I do think and maintain that this is one work that devolves upon the Director, and I do not think any one else is better qualified than the Director, since the object of the Third Order is to bring about the sanctification of members of the Third Order. I think it is the duty of the Director to impart these instructions to novices once a month, and during the year of the novitiate to keep tab on every novice and, unless they come to the novice class, not to admit them for profession. Unless we instruct the novices and let them see the depth of the Third Order of St. Francis, we are not going to have a flourishing Fraternity. Therefore I say that every Director should consider this his bounden duty to impart this knowledge in some way or other once a month. If the Fraternity is large, then it is possible that this instruction be imparted to them separately. If the Fraternity is small, this instruction might be given fifteen or twenty minutes before the ordinary sermon at the regular meeting. But if this instruction is left out and there is no tab kept on the novices, we are never going to establish a flourishing Fraternity.

Fr. Josaphat—Why impose such an immense burden on the Director? I can tell them everything about the Third Order that they must know at the regular meeting. They are bound to come to the meeting and listen to the instructions.

Fr. Aurelius—There can be no doubt as to the imperative duty of the Director to give a thorough instruction to the novices, but not as detailed by Fr. Francis. I think this ought to be left to the discretion of the individual Director. I am giving instructions twice before the reception for three quarters of an hour and even longer, and then again before the profession and that is about all I can do.

Fr. Francis—There seems to be a confusion of the instruction for candidates with the instruction for novices. But take this example: Suppose we, upon entering the First Order, would receive instructions for a couple of hours. We would be very poor members, for even though instructions can be given in one or two instructions, nevertheless the lesson and spirit are not going to sink in unless they come little by little. I do not see why this instruction cannot be possible for ten or fifteen minutes before meetings. In twelve months the whole ground can be covered. Moreover, I would say this: The main point is to insist (this is the work of the Novice Master and Mistress) that the novices attend. I think the time of the novitiate should be extended until they receive a sufficient number of instructions. I do not think that absence from two or three instructions should bar them from profession.

Fr. Commissary takes the floor:—The Third Order seems to be about the only society that I have ever heard of where the members themselves are not able to instruct prospective members. We find that in other societies, when members approach a candidate for initiation, they are able to tell the candidate the object and obligations of the society. Now the Tertiaries should certainly be able to do that, and while I believe that the sense of Father Francis' suggestion is that the Director is naturally responsible not only for the direction but for the correct instruction of his novices and his candidates, I do not believe that he wishes to preclude the possibility of other Tertiaries helping the Director in this regard. If you have a Fraternity for instance, in which there are competent school teachers, who are equipped to teach Sunday school, I think it would be perfectly right to encourage them to help along. But there

is no question about it that a great deal of the apathy and the lack of activity results from a lack of correct instruction. I am very sorry to have to say that the idea is forcing itself upon us more and more that even the Directors themselves have a very wrong conception of the order's scope. I feel that a great deal of our activity in this Convention would be entirely unnecessary if the Directors had a thorough idea of what the Third Order is. If the Director finds that it is impossible for him to give regular instructions to the candidates and novices, he is under obligation, however, not to receive anybody until he is convinced that this individual knows the obligations he is taking upon himself. Something should be decided in this regard, though I do not know whether Father Francis' idea is to oblige every Director to carry out the system as he has outlined it or not.

Fr. Francis—I still maintain that it is not the province of a lay person to give these instructions. The object of the Third Order is the sanctification of the individual and I do not think a lay person will ever be qualified to impart these instructions. I do say in the resolution that incidentally they can give these instructions in the absence of the Director.

Fr. Constantine—In St. Louis we tried out giving the instructions of Novices over to a Master or Mistress of Novices and it completely failed. So I have been taking that upon myself to give them special instructions every month before the regular meeting in church. I don't know whether it is just necessary to have a special instruction. It may be sufficient if the Novices regularly attend the meetings in church if the sermon is on the Rule of the Third Order. So far as giving this instruction over to the lay persons, I think it is a mistake. In regard to the Reverend Director taking care of this instruction, it might be good simply to say in general that the Director should do the instructing and not impose any special method of instructing upon him.

Fr. Maximus—I am of the opinion of Father Josaphat that special classes would be an unusual burden. If the Novices are by some manner or means coerced to attend the monthly meetings, needless to say, their instruction is provided for. Father Francis' resolution drafts three or four methods by which the Novice Master in virtue of his office can coerce attendance, by notification, checking and inquiry. The Novice Master should have as a main duty to insist upon the attendance of a course of instructions.

Fr. Leo—It seems to me that one half of the discussion is beyond the question. We are not discussing *Normae* for the Director, and one half of the question is about what task is to be put on the Director. The amount of the instruction the Director should give, the how and when and where he should give it is out of our province, and I object to the discussion of it here.

Objection sustained.

Fr. Giles—In regard to the competent spirituality of the Tertiaries to instruct novices it seems to me we are forgetting all about the fact that the main purpose of the order is the sanctification of its members. Is it then not succeeding in its task? Evidently I think Masters or Mistresses of Novices are not to be chosen from the newest members of the Fraternity. But shall older members not be competent? If we look to the great number of the saints that our Third Order has produced (we have only about two-thirds more in the First Order), so far as spirituality is concerned, the Third Order ranks very high. I am speaking, however, for instructions by the Novice Master and Mistress only as assistants to the Director, the main responsibility resting upon the Director.

N. B. Owing to the late hour a motion was made to carry over the discussion until the morrow. Seconded. Carried. Adjournment at 5:45 P. M. Supper.

Part V.

SECOND SESSION OF PRIESTS AND DIRECTORS

THE meeting opened, like all other sessions of the Convention, with the ritual prayers, read here by Very Rev. Fr. Provincial.

The business before the meeting was taken up immediately. Acting on the motion carried at the first session of Priests and Directors, the matter of appointing a Priest Consultor for the Provincial Board was taken up. Rev. J. E. Belair, presented Rev. C. L. Van Tourenhout for the office and the motion was seconded by Rev. Joseph Hammes. It being the first incumbency, election was waived, Fr. Commissary appointing Father Van Tourenhout.

Thereupon Fr. Benice Aschenbach was called on to present his arguments on the advisability of district meetings for Directors, and Tertiaries:

"Whereas the spirit of St. Francis of Assisi, as embodied and expressed in the Rule of the Third Order, so heartily recommended to the faithful by the Supreme Pontiffs, has proved most influential in past centuries as well in our own times in the uplift of Christians and Christian homes; whereas to insure the success of any venture, secular or religious, organized effort is of great importance, to put before the masses the what and wherefore of a society established for a definite purpose and aim; whereas it quite often happens, that Third Order Directors, handicapped by lack of experience and local difficulties, lose interest in the laudable movement of the Third Order Secular, and again, that the efforts of otherwise experienced, well-meaning and locally successful Directors are apt to become sporadic and localized, losing touch with the general welfare of the Province; whereas, because of the aforesaid reasons, the individual Directors will derive great benefit from occasional meetings in conveniently located places within the radius of a specified territory; in which meetings they can exchange experiences, difficulties, opinions regarding form of meetings, organization of local districts, councillors' or promoters' meetings, activities for men and women of the fraternity, information and convenience of traveling Tertiaries; library, settlement work, sick and poor aid, increasing the treasury, making the Third Order more attractive to prospects and the public at large, matter for the monthly instructions, training of officers of the fraternity, thus to relieve the usually rather busy Directors:

"Be it resolved (1) That a committee be appointed or the Provincial Board be requested to map out such districts in our Tertiary Province, designating the meeting place, and notifying the Rev. Directors of the arrangement; (2) be it resolved that the Rev. Directors meet at least once a year in the place and at the time appointed by the Commissary, the Rev. Commissary, being the presiding chairman of said meetings, or, in case of inability to attend in person, designating a substitute; (3) be it resolved that the Very Rev. Father Provincial be requested by the Rev. Commissary to grant the necessary permission to hold such meetings and for the individual Rev. Directors to attend whenever called; (4) be it resolved that a similar arrangement be made for the Prefects of the local fraternities."

The resolution was received with general approval. Fr. Provincial stated that similar proposals had ben advanced during his incumbency as Commissary; that he had undertaken to map out the Province as indicated, but the change in his status had interrupted the plan. Fr. Commissary Peter Crumbly stated that he would immediately take the necessary steps. Fr. James welcomed the suggestion of district meetings, if only as a means of "feeding" the general conventions and undertakings of the Province; pointing out the necessity of reaching outlying fraternities, particularly among the secular clergy, which are partly too far distant in space from the larger convention centers and partly possessed by a feeling of aloofness from the purposes of the Province; a feeling which nothing will so readily dispel as bringing the convention idea right in among them; they will be more readily disposed to go to a place of convention where they are acquainted; once the ice is broken, they will feel less reluctance to go elsewhere. Other speakers suggested centers for such conventions: Northern and Southern Minnesota; Omaha or Sioux City; Springfield, or East St. Louis, or Belleville; Cleveland; Chicago and vicinity. The question of interesting the many Tertiaries among the secular

clergy again came up, and the question of promoting and spreading the Third Order in the Province was recognized as merely a matter of approaching these priest Tertiaries properly.

The discussion led up very naturally to the address of Rev. Charles L. Van Tourenhout on the difficulties financial and moral which the Third Order might present in the parish of a secular priest, or by reason of its proximity to the parish of a secular priest. The speaker apologized for Rev. J. F. Lubeley who was to have made the address but was prevented from filling the engagement by the disaster which had just visited St. Louis, and his parish of the Holy Trinity in particular. He told of the amicable relations between the First Order and the clergy of St. Louis, with its great priests' fraternity, with several lay fraternities established in various St. Louis parishes, reminding in particular of Rt. Rev. Msgr. Holweck, former prefect of the priests' fraternity and director of a fraternity in St. Francis de Sales parish; now succeeded as prefect of the priests' fraternity by Rev. Otto Siesener. Incidentally he mentioned his own lifelong connection with the First and Third Orders, and his hope of celebrating his golden jubilee as a Tertiary two years hence. He spoke of the semiannual meetings of the priests' fraternity: in January and at the priests' retreat, the meetings being open to all priests and always resulting in new recruitings, as the clergy is gradually coming to understand that the Third Order is not a financial burden nor a parish drain but a means of sanctifying priest and parishioner alike. The movement, he added, will continue to gain ground among the secular clergy, in proportion as the First Order will lend its cooperation, unselfishly assisting the priests who join the order or establish it in their parishes. He too insisted, it is a matter of meeting the secular clergy halfway, by personal approach, by practical encouragement, by guidance.

The remarks as well as the implied criticism of the speaker were gratefully received by the assembled members of the First Order. Fr. Commissary assured him of his ready assistance, expressing the hope that the revised constitution and the *Officers' Guide* would be regarded both as an earnest of good faith and as a practical help to the clergy in directing their fraternities wherever established; also impressing on directors of the First Order the necessity and duty to assist the secular clergy in their vicinity by responding to calls for visitation, extra sermons and devotions, and the like.

The meeting adjourned at 10:00 P. M., with prayer by Fr. Provincial.

Part VI

FOURTH GENERAL SESSION

AFTER the ritual prayers, and announcements regarding the program for the day, Fr. Commissary immediately reopened the subject held over from the third general session:

Fr. Commissary—There is a motion before the house. Will the proponent read the resolution upon which we were acting?

Fr. Francis again reads resolution.

Fr. Commisary—It has been moved and seconded that this resolution be adopted as read.

Fr. James—I believe that the only objection against this proposal is in the last paragraph—the difficulty of having a special Novice class which the Director would be expected to convene month by month and instruct personally and separately. Now, in all the provisions advanced by the proposal of Fr. Francis, there is no question at all of a Novice class, with the exception of the very last clause where it says: "In smaller Fraternities, etc." If that clause were struck out, it would leave it to the Director how he is going to give the instruction; it would not preclude the instruction be given at the regular meeting, everybody attending. If there be an objection to this general instruction of the Novices on the score that the Director would not know whether his Novices were present, and being instructed, or not, that is also provided against in the proposal of Fr. Francis, for he says that it will be the duty of the Novice Master and Mistress to see that everybody who is a Novice is attending the instructions. I think it is advisable that the last paragraph be stricken. I offer here the amendment that the proposal presented by Fr. Francis be accepted as read with the exception of the last paragraph, which shall be stricken.

Fr. Eligius seconded the motion.

Fr. Commissary—There is an amendment before the house, that has been moved and seconded, that the paper be accepted as read with the exception of the last paragraph; which be stricken.

Fr. Leo—I should like to amend the motion of Fr. James, adding also that the first paragraph be stricken, because it is out of our field here.

Fr. James—I accept the amendment to my amendment.

Carried.

RESOLUTION VI—Promoters

Presented by FR. JOSAPHAT, O. F. M.

"Whereas the efficiency of every Fraternity of Tertiaries, and consequently of the Third Order as a whole depends very largely upon the efficiency of its office-holders; and whereas the Director and his office-holders in large Fraternities, be they ever so zealous for the Third Order unless they have the right material through which to work, unless they have the faithful support of really devout, disinterestedly zealous and tactful men and women, who are thoroughly imbued with the Franciscan spirit, can never hope to make the Third Order the success it could and ought to be in their locality:

Therefore be it resolved that in every parish where the Third Order is represented, Promoters be appointed; and that article treating on Promoters be accepted as contained in the provisional **Guide.**"

Br. Sauer—I move that we adopt the resolution as read. Seconded.

Fr. Maximus—I would ask to have the first paragraph read over.

Reading of the first paragraph by Fr. Josaphat.

Fr. Maximus—I would offer an amendment to this paragraph, to read that "Promoters be appointed for single parishes or groups of parishes." It is the same principle, but it makes it more flexible.

Fr. James—I think that could be provided for by the committee which is going to draft the amended *Officers' Guide.* The sense is very clear, and the idea is to the point.

Fr. Leo—It has been provided for in the first chapter of the *Guide,* on terminology, that the term "District" may coincide with a parish or not. In Joliet there is one fraternity, and we have divided the city into some thirty districts, although there are only twelve parishes.

Carried.

Here Fr. Commissary called for the reports of committees.

The Committee on Resolutions reported the following messages sent to the Holy Father, Father General, and Father Provincial:

Cablegram:

His Eminence Peter Cardinal Gasparri,
Vatican, Rome, Italy.

To His Holiness Pope Pius XI,
Congress of Tertiaries of St. Francis, Sacred Heart Province, Greetings, Prayers, Loyalty, Obedience.

The Committee.

Cablegram:

Most Reverend Bonaventure Marrani,
Via Merulana 124,
Rome, Italy.

Tertiaries Sacred Heart Province in Congress, Filial Greetings, Obedience, Love, Respect.

Letter:

The Committee.

Very Rev. Fr. Vincent Schrempp, O. F. M.
5045 Laflin St.,
Chicago, Ill.

Dear Father Provincial:

The Tertiaries of the Sacred Heart Province assembled in Congress here extend to you their Filial Love, Respect, Obedience and Gratitude.

We assure you that your presence with us at all the meetings is appreciated beyond telling, and, no doubt, will be productive of splendid results.

The Committee.

Fr. James—I make the motion that these resolutions be accepted by a rising vote. Seconded.

Fr. Commissary—It is moved and seconded that these messages be accepted as the expression of the sentiments of this Convention and that we will signify our assent by a rising vote.

Fr. Commissary—Unanimously carried and so entered in the records. Committee on Nominations will report.

Fr. Ephrem—The Committee on Nominations has selected the following candidates for lay Consultors on the Provincial Board:

Br. Andrew Schaefer of Chicago, Br. Fred Sauer of Indianapolis, Br. Rudolph Willenbrink of Washington, Mo., Br. Peter McKian of Chicago, Sr. Nellie Corrigan of Chicago, Sr. Mary Boka of St. Louis, Sr. Lillian Westropp of Cleveland, Sr. Anna Considine of Chicago.

Fr. Maximus—I wish to say that the Committee has studied these nominations and looked into the following qualifications: their willingness to leave their business and their homes to attend meetings when called, their intelligent understanding of Third Order matters, their long membership in the order, their zeal and business ability. I wonder if the membership at large should be free to insert other names, on the final ballot?

Fr. James—It is the sense of the regulations regarding the elections in Third Order Fraternities and in all Third Order doings that there will be free-

dom of election; and hence there is a liberty of voting for other members than the proposed candidates.

Fr. Commissary—It is not the desire of the chair or the committee in any way to influence the voters. This suggestion of the committee is an act of charity, to aid you in forming your opinion. May we now have the report of the Committee on the *Normae* for the Directors?

Fr. James—Between Fr. Eligius and myself, it has been agreed that in the near future, we singly set about making our draft and that we compare notes some time before the end of the year, and by the end of the year present to you the result of our deliberations for such further action as you may see fit.

Fr. Commissary—I am sure the Province will be obliged to these two fathers because they are taking upon themselves a very difficult task. I hope the delegates will notify their Fraternities that such action is to be taken and prepare them, especially the Directors, to receive a copy of these *Normae*, and immediately to put them into effect, because it is our purpose to try them out for a sufficient time, and then give an opportunity to those concerned to discuss them and propose amendments and definitely reject or accept them. The chair would entertain a motion of thanks to the local Committee for the work they have done in arranging for the Convention.

Br. Sauer—I think we ought to give Fr. Maximus a rising vote of thanks for his efficient work and the way he has handled the Convention.

Fr. Eligius seconded the motion.

Fr. Commissary—It is moved and seconded that we give a rising vote of thanks to the Committee for their special service.

Carried and entered in the records.

The chair then opened the final subject of the deliberations:

RESOLUTION VII—Library and Literature

Presented by FR. MAXIMUS POPPY, O. F. M.

"Fraternities already maintaining a reading room or library will have the Librarian conduct the business of the library as nearly along the lines of the public library as possible, both in the cataloging and charging of books.

"The Librarian shall occasionally report to the Treasurer the inventory value of the library.

"The Librarian in the above sense, and most particularly in the sense of the subsequent paragraphs shall be an ex officio member of the Council, and shall serve for a period of time required to carry on his work efficiently say for three years.

"Libraries and reading room are prohibitive for the average Fraternity.

"The circulation of Franciscan periodical and pamphlet literature is the easy, practical and fruitful means for a Fraternity to promote literature, regardless of its size and financial condition. It is even an essential factor in maintaining the Franciscan spirit, in forming a body of intelligent Tertiaries, and in supplementing the instructions of the Director.

"The chief function of the Librarian is to promote by sale among the members Franciscan periodical and pamphlet literature, and by free distribution among non-Tertiaries, as generously as the treasury will permit.

"The Librarian should not fear the impression of commercialism since he is discharging the office of the Fraternity and it is only by a wide and persistent circulation of this kind of literature that its purpose is realized.

"The Librarian, shall, in lieu of a dealer in the vicinity act as store keeper for Third Order requisites and supplies, such as scapulars, cords, manuals, emblems and pamphlets. The net profit from the sales of these articles may be applied towards the free distribution of Tertiary literature.

"The Librarian may look to the Director for guidance in the selection of his material; he shall report to the Treasurer receipts and expenditures, and present invoices for payment."

Fr. Theodore—I move that the paper be accepted as read.

Fr. Egbert seconds the motion.

Fr. Commissary—Before opening the paper to discussion, I would rise to say: The Sacred Heart Province is fortunate to have literature that promotes the Third Order, and we as the Convention of the Province can be heartily in accord with anything that works along this line. I am not identified with either one of the periodicals we have and therefore feel very proud to declare here that the Commissary expresses the approval of the Convention and wishes every encouragement to be given to these publications. I am referring in particular to the younger of the two publications. It is the wish of all concerned with the welfare of this Province that this publication be encouraged in every way, not only that the Directors and Fathers of our Province subscribe to it and circulate it, but that they do everything in their power to see that other Directors who are not of the First Order, and priests who are possibly candidates for admission to the Third Order, have their attention called to this publication. I am sure that you who are acquainted with it will appreciate the opportunity given to you to secure this publication. It is a very useful organ and it is our ambition to see it encouraged. I wish also to mention that the encouragement to which we are now primarily referring is not financial. Under the able management of Father James, this magazine has been brought to a position where it is no draw on the Province. We have not been called on to subsidize this magazine. It can be called self-supporting at present. This is the co-operation for which I plead and which I confidently expect to come primarily from the Directors: The First Order Directors of course, but the priest members of the Third Order, as well, and other secular priests who have been delegated by the First Order to represent the First Order as Directors in Fraternities, may be called upon, as they have been in the past, to contribute items of interest and items of useful information to this magazine, and I wish to be able to assure the Reverend Editor, who represents the Province in this regard, that when he calls upon a Director to send in an article, he can count on a ready and generous response. The idea is to embody in this publication instructions about the Third Order. Now, there is no Director of a Third Order who is not able to say something that is instructive. If he cannot offer instruction for Tertiaries, then he is in honor bound to ask for his release from the office of Director, because as we have emphasized, that is the first duty of a Director to instruct the Tertiaries. On the other hand, anyone able to do that by word of mouth can do it by writing. We are perfectly satisfied to leave the literary polishing to the Editor. Therefore, none of us need be alarmed about sending in what we have to say to our Tertiaries. This is a message coming from the Convention to the Directors especially. The delegates and the members of Fraternities should be interested also in keeping their Directors informed about a thing that is of such interest to them, bringing it to their notice, and the Director in turn should be busily engaged in bringing it to the notice of other Directors. Our only hope of making this work a success is the general whole-hearted co-operation. We wish to emphasize this, that we believe the Director's *Forum* registers the pulse beat of the body of Directors. The Franciscan Herald is so familiar to all of you that it needs very little encouragement, though it is not getting the co-operation that we have a right to expect. Our Province numbers nearly thirty thousand Tertiaries, and we count our benefactors, our friends and admirers by thousands, and therefore we have a right to expect that they will be interested in what we are doing. I wish the Convention to be impressed with the idea that by just saying kind words we are not doing very much in promoting these two projects and I hope that you will take this to heart and encourage by every means the publications: The *Franciscan Herald* and the *Forum*. There is, therefore, a motion before the house that the paper presented by Fr. Maximus, concerning library and literature, be accepted as read. Any Remarks?

Sr. Rose Gallagher—If my information is correct there are only two or three libraries under Tertiary auspices in the Tertiary Province. A standard guide for officers should therefore cover more than just exceptional cases. Hence the substitution for Article X to read: "Library and Literature."

The particular point I want to make is this: Libraries maintained under Fraternity auspices do not warrant the trouble and expense involved; and that the work hitherto expended in library work can be more effectually done by the circulation of Franciscan periodical and pamphlet literature.

To make a library worthwhile you must have quarters which the Fraternity can reasonably call its own; you must have a sizable treasury so that an annual appropriation of money, say in three figures, can be made for new books, else you have a museum; and finally you must have patronage that will warrant both the trouble and expense. In our Tertiary Province there are few fraternities that can readily afford to maintain a library under these circumstances. Very few fraternities have quarters of their own. And where libraries do exist, they are patronized at most on the Sunday on which the Fraternity meets, and I dare say hardly 5% of the members patronize the library.

Those who might be patrons of a Tertiary library can just as easily be trained to patronize the public library with profit. Usually the public library carries the standard Catholic books; where it does not, it can with a little intelligent coaching on the part of the literature committee, be induced to place such works on the shelves. In other words, Tertiaries who are interested in books can create a demand for them at the public library. Library officials usually are ready to please.

The ideal method for a Fraternity to engage corporately in library work is to compile a list of commendable books that are found in the public library. The Joliet Fraternity some years ago published an elaborate catalogue. You can do this on a small scale, say by issuing multigraphed or mimeographed bulletins periodically.

Another method of doing library work is to compile annually a list of the best books of the current year, Catholic and non-Catholic, which from the book reviews of the better Catholic periodicals can really be recommended. *America* each year compiles such a list around the Christmas holidays.

Since the average man is averse to reading books, we must reach him by the next best course, and that is unquestionably the periodical and the pamphlet. Tertiaries should be made more acquainted with Franciscan periodical and pamphlet literature. Of late years this kind of literature is multiplying and growing increasingly better in quality. There is pamphlet literature available suited to every taste and degree of learning, so that every member of the Third Order can without expense gain a better understanding of the Order, its spirit, its history, its great men and women. Enthusiasm can come only from information. The instructions given at the monthly meetings are inadequate unless supplemented by reading.

The distribution of this kind of literature is easily effected. It entails little or no waste if a Fraternity keeps stocked with it in quantities and can be disposed of with profit, if you please.

Periodical and pamphlet literature enjoys a secondary readership. By that I mean that magazines and tracts originally procured by a Tertiary pass on to other hands and thus their usefulness is enhanced.

In conclusion allow me to quote the Director of our Fraternity: "It is my observation that the most intelligent delegates to our two national and several regional conventions of the Third Order, delegates who have taken the most active part in its deliberations and provoked the keenest discussion, came from centers which are most consistent and faithful in keeping stocked

with the current Franciscan pamphlet offerings. I happen to know the source of supply and whither it is going."

Fr. Leo—Just one point in regard to the Librarian: He should be a member of the Council, it was suggested in one of the paragraphs. This is not in conformity with other resolutions of the Convention.

Fr. Commissary—It would be necessary to offer an amendment to the resolution that was carried yesterday with regard to members of the Fraternity Council, in order to make an opening for the Librarian. We will have to act on such a proposition to make the Librarian a member of the Council.

Fr. Maximus—The work of the Fraternity in regard to library and literature is sufficiently important to warrant having an officer in the Council. The word Council should not be so inflexible as I suppose Fr. Leo holds it to be.

Fr. Commissary—The word Council in our deliberations means those who are elected to the higher offices and the membership of this Council is definitely defined by act of this Convention. In order to add another office, we should either have to amend the act of the Convention as it was made yesterday, or find some other provision, if you can find terms expressing that the Council should be ready to hear advice from the Librarian. But we cannot neutralize the action of the Convention which took place yesterday. In order to do that, we shall have to rescind the act of yesterday and offer to the vote of the Convention another proposal naming the members of the Council and inserting a Librarian. Possibly there would be a way out of the difficulty to be submitted by some of the members, by eliminating this sentence about the Librarian belonging to the Council, with an understanding that the Librarian should be consulted and should take advice also, in matters of library and literature.

Fr. James—I do not believe it will be necessary to have the Librarian in the Council, the Council being understood as the body wihch is elected to the higher offices. You do not find in city constitutions either that the Librarian's office is an elective office. Besides, being an elective office, it would be subject to frequent change; at each election every three years the members would be at liberty to choose whomsoever they wanted as Librarian. It might thus happen that a very efficient Librarian is thrust out of office and one entirely new, who does not have the experience, is put in and the work is given a setback. Hence, I would request Fr. Maximus to withdraw that part of the proposal, and simply leave it to the discretion of the Fraternity board to appoint an efficient Librarian, to keep him in office as long as they please, and as long as efficient work is done.

Fr. Maximus—I wish to explain my resolution to mean that the Librarian transact no important business except through the Council of the Fraternity. Hence I agree to Fr. James' amendment.

Fr. Commissary—The question before the house is that Fr. Maximus' resolution be accepted with amendment, striking the clause which would make the Librarian a member of the Fraternity Council. Question?

Carried.

Fr. Commissary—We made the regulation at the beginning of the Convention, that in order to expedite our business, we appoint a Committee on Recommendations and Grievances. and I believe that Committee is ready to report any time.

Report of the Committee, read by Fr. Eligius: "1. A complaint is made that official reports are not communicated from headquarters to all concerned. It is recommended that the Provincial Secretary revise his list."

Fr. Commissary—A number of individual voters and even several Fra-

ternities have not been duly informed about matters of importance in which they are interested, for instance, with regard to this Convention. Now, why that was, we do not know. It may be a defective mailing list. I find it is a very difficult thing to have a correct mailing list. Now there must be some way by which this difficulty can be eliminated, and I suppose the Secretary of the Province will appreciate any co-operation in this matter. That the chair would suggest, and it might be taken in the nature of an order: I hereby order the Corresponding Secretary of each Fraternity immediately to send in the correct list of the officers of the Fraternity to Fr. Eligius, who is our Secretary, this list to contain the names of the Director, the Prefect, and the Corresponding Secretary especially, and other officers, and their post office addresses; and that these be sent in very soon. Another suggestion which I believe is good: It is a good idea, if you send out communications to a Fraternity concerning business of a Fraternity, that this notification be sent to the Secretary. You may send to both the Director and Secretary, but it must be sent to the Secretary.

Reading of the Second Recommendation: "From several sources comes the recommendation that the Prefect's tenure of office be limited to at most two terms in immediate succession, the regulation to be retroactive."

Fr. Commissary—This difficulty can be removed if Tertiaries and Directors enter into the spirit of our Holy Mother Church. We will remember that the Third Order is not a sodality or confraternity or mere society, but an Order. Now Holy Church has given regulations governing religious orders with regard to the election of local superiors, and I think it would be entirely the sense of this Convention to go on record as adhering as closely as possible to the spirit of these regulations. Though I am not aware that this rule of Canon Law affects the Third Order directly, yet, if we are an Order, let us be guided by the laws of the Church for orders, and one of these laws is that a local superior may be elected for a second term, but must have a dispensation for a third successive term.

Fr. James—I move that this recommendation be embodied in that chapter of the *Officers' Guide* which speaks of the Prefect and the Elections.

Fr. Theodore seconded it.

Fr. Commissary—It is moved and seconded that the recommendation suggested be embodied in the *Officers' Guide*. This concerns only the Prefect, and it is to the effect that he may be elected for another term, but when it comes to a question of a third term, there must be a dispensation by competent authority. Is that the sense of the recommendation?

Fr. James—The proposal was not to consider a dispensation, but simply to say that the Prefect's election for a third successive time is out of the question. He may not be elected to an immediately successive third term, past terms to date being counted in.

Carried.

Reading of the Third Recommendation: "Nominating committees and voters should be instructed on the advisability of retaining in office some of the last Council members, particularly the Secretary."

Fr. Commissary—The idea is, that it is not advisable ordinarily to clean out house entirely, that some of the old leaven be left to leaven the new. When the nomination committee proposes a list, they need not feel that they are obliged to put out all the old officers, they are at liberty, even advised, to retain some. Does the Convention take action on this in a formal manner?

Fr. James—I move that this recommendation be embodied in that chapter

of the *Officers' Guide* which regards the government of the elections, and particularly that paragraph that has to do with the nominating committee.

Fr. Eligius seconded it.

Fr. Commissary—Any objections?

Fr. Provincial—I thought, sometimes it might be disirable to clean out the house.

Fr. Commissary—The nature of the motion before the house is about as follows: It is not legislating for so much as it is directing the Nominating Committee. It does not oblige the Nominating Committee to exclude all former officers from the nomination list, and it does not oblige them either to include some. It is up to the Council to see that a sensible Nominating Committee is appointed, and lest a point be overlooked, the sense of this recommendation is to be put up to the Committee. This *Officers' Guide* contains rules and regulations, and also advice, so that when we go on record as a Convention, and declare this the sense of this Convention, it will not hamper the free action of the Nominating Committee or the voting body of the Fraternity, but will serve as a safety valve and guide.

Carried.

Reading of Fourth Recommendation, on support of *Forum* and *Franciscan Herald* ruled out as being anticipated by the remarks of Fr. Commissary.

Reading of Fifth Recommendation: "That we take steps to form men's and women's, and junior and senior branches in the Fraternities."

Fr. Commissary—The idea of this suggestion is, as we have discussed in this Convention, the advisability or possible necessity of establishing separate branches for different classes of Tertiaries, and it is the wish of one of our very representative delegates that some action be taken, that we now go on record as urging the speedy establishment of such Branches or even Fraternities; that, in other words, we do something to make sure that as soon as possible we will establish men's and young men's, ladies' and young ladies' branches or Fraternities. What is your pleasure regarding this suggestion?

Br. Sauer—I believe that is a very good idea, especially in regard to the young men and young ladies. Young men especially are very backward about joining the Third Order of St. Francis and I believe that if they have an organization of their own, it will create an interest and bring more young people to the Third Order, which we should have. There is no reason why any good young man or young lady should not belong to the Third Order, and would not belong to it under such circumstances.

Fr. Commissary—I believe that the idea expressed in this proposition, as placed before us in convention here, and so well emphasized by Br. Sauer is of great importance; and I believe that as the Commissary I can guarantee to this Convention that they will notice a difference in this regard, not, however, (that it is our opinion) that we are going to renew the face of the earth over night. That is not our intention. We are not presumptuous. I wish to urge all the Directors especially and, of course, they need the co-operation of the members, to go to work sincerely and earnestly with this definite object in mind, of inducing as many men and young men, and if I may express it, preferably young men, to join the Order. That is the gigantic task to be performed by the Third Order of St. Francis in our own generation.

Lack of time made further proceedings on the recommendation impossible. At 10:45 the Convention adjourned to Mayslake.

Part VII.

FIFTH GENERAL SESSION

CONVENING at 3:00 P. M., the Convention proceeded to elect the four lay Consultors for the Provincial Board. The names of the official nominees were conspicuously posted. Printed ballots were used. Tellers were appointed. The results were:

Br. Andrew Schaefer, Chicago, Ill.	63 votes
Sr. Mary Boka, St. Louis, Mo.	59 "
Br. Fred Sauer, Indianapolis, Ind.	57 "
Sr. Nellie Corrigan, Chicago, Ill.	54 "
Sr. Lilian Westropp, Cleveland, Ohio	51 "
Br. Rudolph Willenbrink, Washington, Mo.	40 "
Br. Peter McKian, Chicago, Ill.	43 "
Sr. Anna Considine, Chicago, Ill.	35 "
Sr. Mary Marlowe, Chicago, Ill.	1 vote

The election thus went to Sr. Nellie Corrigan of Chicago, Sr. Mary Boka of St. Louis, Br. Fred Sauer of Indianapolis, and Br. Andrew Schaefer of Chicago.

Fr. Commissary—I have a duty to perform which is not at all difficult, and that is to acknowledge that I am extremely grateful to each and everyone for all that you have done to make this Convention a success. I have felt it myself, and others have volunteered the encouragement, that we have every reason to be competely satisfied with this Convention, and I wish everyone that had anything to do with it to know that we are grateful. I told you from the first that I am inexperienced in this work and I asked your indulgence, and I must say that I am edified at the patience you have shown, and I assure you that I will endeavor to show my appreciation by being zealous as to everything that concerns your welfare as Tertiaries. I do this not only because it is a duty imposed on me by holy obedience, but I also do it with joy. Each of these hours that we have spent in considering the weal and woe of the Order has been a happy hour. I feel that you can go on your way rejoicing to think that you have performed a good work in an efficient manner. I wish to extend my sincere thanks to all confrères of the First Order and also of the Third Order.

Fr. Commissary then called upon Fr. Otto, O. M. Cap., guest from the Detroit Province, and representative of the Third Order there, for a few words. Fr. Otto responded with congratulations; impressing on the delegates the duty to preach St. Francis and the Third Order by good example to all the world; impressing on the students their task to prepare for the future in *sanitate, scientia, sanctitate;* ending with the greeting *Pax et bonum!* His hearty words and manner took the assembly by storm.

At 4:15 the Convention adjourned its parliamentary proceedings. At 4:30 clergy, delegates and students gathered in the seminary chapel for the final religious services, consisting of renewal of profession, Papal Benediction, and Benediction with the Blessed Sacrament. The Rev. Rev. Charles Van Tourenhout, by special request, preached an inspiring sermon with special reference to the student body. Referring to the text, "Wisdom hath built herself a house; she hath mixed her wine and set forth her table" (Prov. 9), he called upon the students to avail themselves of the splendid opportunities afforded at new St. Joseph's to build up a structure of true wisdom and holiness against their vocation to the ministry amid a world of false science, false principles and materialistis attitudes toward life; Christ, after all, being the only true way, truth and life. The Divine Praises by the student choir and the hymn to St. Francis by all present closed the ceremony.

Part VIII.

MEETING OF THE NEW PROVINCIAL BOARD

The meeting was called to order at 7:30 P. M. Answering the roll call were: Very Rev Fr. Provincial Vincent Schrempp; Fr. Commissary Peter Crumbly, chairman; Fr. Eligius Weir, secretary; Rev. C. L. Van Tourenhout, priest consultor; Br. Andrew Schaefer (past treasurer), Br. Fred Sauer, Sr. Mary Boka, and Sr. Nellie Corrigan, lay consultors.

The financial report was read by past treasurer, Br. Andrew Schaefer. The balance in the provincial treasury at the time was $1,346.08. The report was unanimously accepted.

Br. Andrew Schaefer was elected treasurer of the new Board in accordance with the Provincial Constitution Art. VIII, Section 1.

The motion was made and carried that a bill of $50.00, due to past secretary Fr. Leo, for stationery, be paid.

A motion was made and carried, that a new provincial embossing seal be procured.

A motion was made and carried, that the Third Order Rule, National Constitution, Provincial Constitution, and *Officers' Guide* be printed and embodied in one booklet. Number of booklets to be left to the decision of the Committee to be appointed by the Rev. Chairman to carry out the foregoing motion; the same Committee to consider publication of a report of this Convention.

The Rev. Chairman appointed the following on aforesaid motion: Frs. James, Julian, and Eligius.

A motion was made and carried, that the next Provincial Convention be held in two years, in keeping with the Constitution Art. X, Section 3, in the sense of the Convention just adjourned.

Motion to adjourn was duly carried.

Meeting was closed with prayer by the Very Rev. Father Provincial.

The following letter from Most Rev. Fr. General, in answer to the respects of the Convention, was later acknowledged:

To The Committee of the Tertiaries' Congress,
5045 Laflin Street,
Chicago, Ill.

I beg to tender my sincere thanks to the Tertiaries of the Sacred Heart Province for the cablegram of filial homage they sent me on the occasion of the Congress held in Chicago.

I have formed the best wishes for the success of the Congress, and pray that the spirit of Our Holy Father St. Francis may flourish more than ever in all the Congregations of the Third Order and that they increase in number and holiness.

Invoking upon each and every Tertiary of the Sacred Heart Province the choicest blessings of Our Seraphic Father, I beg to remain

Respectfully yours,
Fr. Bonaventura Marrani, O. F. M.
Minister Glis.

FOURTH PROVINCIAL CONVENTION: The Delegates at St. Augustine's School